

THE DISCIPLES' CONSISTENCY, By Frank E. Boren—With Editorial Comment

THE CHRISTIAN CENTURY

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Laymen's Missionary Conference

THE phenomenal demonstration of enthusiasm in the series of city conventions of the Laymen's missionary movement was repeated in St. Louis last Friday. Chicago is on an edge of expectancy, awaiting her turn for the climacteric demonstration in May. Dr. Hugh T. Morrison, Jr., who with other citizens of Springfield, Ill., attended the St. Louis meeting, sends us the following message:

Wonderful banquet tonight, 1,600 men present. Great speeches. Missions talked on high plane. Not side issue, but real business of Christian people and the church. Evangelization (not salvation) of world in our generation shown so clearly possible as to be thrilling. Speeches masterful, by men who know missions and the dignity of fulfilling Jesus' commission. No sensational oratory or attempt to sweep crowd off its feet. Enthusiasm of men over propositions demanding great faith was inspiring. No swagger, nor affectation of mannishness, nor effort to adapt the subject or method of presentation to men! Just the clear, earnest presentation of facts by men of vision and faith aroused intense enthusiasm. The absence of even the semblance of sectarianism made every one's heart glad. The littleness of the things which divide was felt by all in face of such a tremendous enterprise as evangelizing the world. Speakers uttered ringing words for Christian union and these were cheered to the echo. No Disciple could attend such a gathering without seeing the magnificent opportunity of practicing our plea by co-operation with this devoted host of laymen in the apostolic propaganda to which they are committed. Think of 1,600 men paying \$2 a piece for a banquet to hear missions discussed, and many coming more than 100 miles beside!

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT,

EDITORS

Men As Trees Walking

A Study of the Healing Touch of Christ

One of the interesting features of Jesus' work of healing the sick is found in his occasional use of methods apparently taken from the therapeutical practice of his time. While it is true that great numbers of his cures were wrought without the use of any medium of operation or any significant action such as would suggest medical customs, still the latter have enough place in his ministry to make some consideration of their presence and their value worth while.

The most familiar and frequent of these was his touch. In many instances he laid his hand upon the sufferer and accomplished a cure. When the leper besought him to give him cleansing, saying, "Lord, if thou wilt, thou canst make me clean," Jesus responded, "I will; be thou made clean." Then he touched him, and he was restored to health. Peter's mother-in-law, sick of a fever in a house at Capernaum, was visited by the Master on that first great Sabbath of his ministry in Galilee. And when he saw her prostrate with the fever, he touched her first and then raised her up to health. Several blind men Jesus healed by the application of his hand. The man who was deaf and afflicted with stammering was brought back to health by the touch of Jesus.

In this last, and other cases as well, a still more elaborate program of action was used by the Master. In the one instance he put his fingers in the ears of the deaf man, touched his tongue, apparently with spittle, and pronounced the word "ephphatha," i. e. "be opened." In the case of another blind man he took him by the hand and led him out of the town. Then he put spittle upon his eyes and demanded whether or not he could see. When the blind man answered that he could see partially, but that men appeared like trees walking, Jesus further laid his hands on him and completed the cure. In still another instance he anointed the eyes of a blind man with clay made with spittle, and sent him to the pool of Siloan to wash. These are not the only instances in which Jesus used some remedial process or manipulation, but they are the chief cases and they invite consideration.

What was the value of such conduct on the part of Jesus? Did these actions actually have any remedial value? Why did Jesus choose this particular set of actions rather than others? What significance did he attach to the use of such methods? And do they imply some element of gradualness in the cures wrought by Jesus?

The most common of all Jesus' actions in healing was that of touching or laying hands upon the sick. In fact, so common was this method with the Lord that we read again and again that those who brought to him the sick for treatment asked that he might lay his hands upon them, apparently associating that action with his healing power. The healing touch has been practiced in all ages. Even primitive nations seem to attach to the touch of a king, a chieftain, or a holy man some healing powers. This tradition persisted until comparatively recent times. The touch of the king was believed to be a specific for one common form of disease. And undoubtedly it was effective to the extent that many believed themselves healed by such application of the royal hand. Otherwise, it is difficult to understand why the belief should have persisted. Among the Greeks and Romans the touch of one who was running in the sacred games was believed to cure women of barrenness. And the significance of the touch of the priest for purposes both of blessing and of healing is almost a commonplace of religious literature.

The use of spittle as a therapeutic agent is more difficult to trace, and yet is sufficiently familiar to students of antiquity to warrant us in believing that it was familiar in the days of Jesus. The practice of touching diseased parts with saliva is mentioned by Jewish as well as heathen authorities. Maimonides refers to the use of the spittle of a fasting person as an application to sore eyes likely to be effective as a cure, but forbids its use on the Sabbath day. Jesus' employment of this curious form of medical practice appears to have been in harmony with a fairly general opinion of its efficacy in his day.

The application of moisture, whether of moistened earth or of water, has probably been widely practiced among all eastern people,

especially as a cure for diseases of the eye. The common occurrence of ophthalmia through all levantine countries is one of the distressing features of the half-enlightened life of such nations. Perhaps blindness, partial or total, is the most common affliction of the hither Orient, and its chief causes are to be found in the hot climate and the absence of cleanliness. Christian missionaries find in their medical practice that many of these cases can be speedily cured by the simple process of washing the eyes. In other instances the value of cooling and moistened applications has been proved.

Was there any value, then, from the standpoint of medical practice in the use which Jesus made of these means? In the case of the application of the hand to the diseased part, it is difficult to see that there was any actual value in such contact. Similar and perhaps more positive would be one's judgment in connection with the use of spittle, common as the tradition regarding its efficacy appears to have been. The washings and anointings would have some value, undoubtedly. But probably Jesus' use of them was not suggested by their remedial character.

It seems clear that the employment by Jesus of such methods of dealing with the sick was for a totally different purpose. As we have seen in another study, there were some victims of weakness or other disorders whom Jesus restored to health by the arousal of their wills to coöperate with his own. An instance of this is to be seen in the man in the porch at Bethesda. Another is the man with the withered hand. Perhaps the one who was palsied and whom Jesus commanded to rise, take up his bed and depart to his house is another instance of the same sort.

It seems perfectly clear that if these works of healing were the direct forth-putting of that unique power which Jesus manifested on other occasions, he would never have resorted to the use of such inadequate and ineffective means of accomplishing his purpose. The fact that he did employ these practices in the particular instances cited, seems proof positive that they were not miracles in the sense in which the term may be used of other and more astonishing works of Jesus. It is impossible to connect the employment of any kind of apparatus or manipulations with a direct forth-putting of that marvelous power which we usually associate with miraculous cures.

Another question closely relates itself to these inquiries. The man whom Jesus restored to sight passed through a gradual process of recovery. He did not see clearly at first, but saw men as trees walking. Does this suggest a class of healings which were accomplished by gradual steps? This is the only clear instance of the kind, but our record of miracles must be understood to be partial and representative. Perhaps in other instances the impression of an instantaneous cure is gathered from the rapid portrayal of the scene, and actually includes a longer space of time than the narrative hints. Perhaps, also, Jesus employed the selective process in this as in other types of healing, and chose those whose quick recovery would be the best type of illustration of his recall of the soul from its diseased estate.

Such inquiries as have been raised in this study may easily seem useless to that type of mind that finds its chief satisfaction in marvel and portent. But those who are anxious to penetrate as deeply as possible into the mind of the Lord and to understand as fully as they may his ways of working with diseased and weakened human life, will spare no inquiry that seems to lead to a better comprehension of the unique many-sidedness of the Saviour's ministry. He evidently took men where he found them and made them go with him as far as they could by their own strength. Many of them he found could go all the way under his guidance. Others he had to assist by those powers concerning which we are yet to make inquiry.

With that type of mind which declines such studies on the ground that everything Jesus did was miracle, we have no controversy and little sympathy. The reality of Jesus' experience as an example for his brethren and disciples is made increasingly impressive by the careful scrutiny of all those gracious acts in virtue of which he became like unto his brethren, and among these there seems to be found a considerable place for the use of those values of suggestion and stimulation that are clearly implied in the Gospel records.

Editorial Survey

The Fight on Tuberculosis

The world has never seen so heartening a spectacle as that presented by the fight on tuberculosis. Great cataclysms of disaster have brought aid by the millions, but it has required the shock and sudden arousal of sympathy to open the hearts of generosity in such measure. Flood, famine, fire, earthquake, or massacre have electrified Christendom and it has poured out its bounties lavishly and often had an aftermath of complaint over misused funds and millions spent without adequate returns in human help. Today philanthropy is turning to preventive measures, and while great disasters will never cease to happen, perhaps, yet great organization, like the Red Cross, will be permanently organized and as ready for the emergency as is an ambulance corps or a fire department. Tomorrow, organizations like the Red Cross will not only be permanently organized, but they will have large memberships, like the Red Cross of Japan, with its more than a million, and they will also have endowments, doubtless, and will by these means be able to prevent great disaster to a degree unthought of today, and to deal with it effectively when it comes.

The fight on tuberculosis illustrates the tendency of the times toward prevention. It is no longer a matter for church charity, but one of universal public interest, and for state and municipal enactment and appropriation. Last year more than \$3,000,000 was expended, and for this year the states and municipal appropriation alone amount to as large a sum. To this will be added a sum almost as great, doubtless, through sanatoriums, dispensaries and associations. Last year 117,312 cases were treated in institutions or by associations that were so organized that reprots were obtainable. Next year promises care for twice as many. Last year 10,000,000 separate pieces of literature were given out as part of a great public propaganda against the deadly tubercle. This year a much vaster volume will go out, for every newspaper and magazine in the land will publish the warnings and suggestions that experts prepare. The number of public exhibitions will doubtless increase also, and the multitudes that visit them will add millions to the number who are being educated, on how to avoid the disease. A wealthy gentleman has created a fund of \$100,000 as a prize for the man who will discover an anti-toxin for the plague. With all direct measures taken is to be added the wave of education on behalf of and enthusiasm for the "fresh air" manner of life. The great battle on the deadly tenement and unsanitary factory is but begun, but it, too, must wax strong soon, and the foul breeding places of this, as well as all manner of disease be banished.

This is the most heartening spectacle the world has seen because it enlists the greater number of people in a definite humanitarian cause in the least spectacular way, and by the most deliberate methods the world has ever seen, and thus tells of how deeply the streams of true philanthropy are now flowing.

The Crusade for the Children

Another of the great crusades of our time that marks it an epoch in civilization, is the crusade for the children of the slums and the shops. This crusade has had much to do with the agitation for uniformity in state laws on things that concern all alike. This agitation will prove, as by fire, our double system of state and federal government. So long as the problem was political, the traditions held fast, but now that it grows increasingly social it changes base and there will be a new alignment. In the crusade for laws forbidding child labor for all under a certain age, and regulating it for all over that age, it was found that the state that made strictest provision for the welfare of the children was placed under the ban by the employers of child labor, and thus was handicapped in the competition for industrial development. If the laws were uniform in those states having the same problems, it would make enforcement easier and the knowledge that it was to be uniform would make enactment easier.

In the city of New York there are 11,000 tenements where licenses are given to do work at home. This license insures some sort of sanitary regulation, but has nothing to do with wage conditions. The children work cheaply for the reason that whatever they earn adds so much to the family income, and anything is better than nothing. In the factories they are satisfactory, not only because of low wages, but because they do not organize and protest or strike. It is now being discovered, however, that the youth of

sixteen is more profitable than the younger children. He demands more wage, but he earns more for his dollar because of dependability, accuracy, and a plane of action more near absolute efficiency.

The back-wood people—the "poor white trash"—that crowd from the mountains of the Carolinas and Georgia into the cotton factory towns, doubtless live in better homes and live better than before, but their little children should not pay the price of this readjustment to better things. The families of the Irish and Italians in our tenements are larger than in the cabins and fields of the old countries, doubtless due to the increase in family income, but the children should not pay the price by becoming the chief factors for the earning of this increased income. The mortality in the tenements among children of six to the family is two and one-half times as great as among those of four.

Back to the Farm

There is much "back to the farm" agitation. The crowding into the cities brings distress to many, but it is the inevitable result of a readjustment in living conditions. There will be little gained in the effort to get people to go back to the country if that effort is confined to an attempt to breast the tide of the times cityward. When it begins to deal with the suburban home it will acquire some promise, perhaps. There are multitudes that would be individually benefitted by an opportunity to get into the country, but the increasing call of life is cityward. This is made inevitable by the growing complexity of commercial and industrial life. The more industry is specialized, and thus many brought together to complete the making of an article, and the more commerce is universalized, and thus our daily wants supplied from the ends of the earth, the more the processes of making and distributing our common goods will draw masses into closer habitations and the city population must increase over that of the country.

There is even doubt as to the efficiency of the agencies organized to put the man out of a job into the country. It does not seem to suit him. It deprives him largely of the customary crowds and excitements and seems to him so solitary that he would rather risk starvation than court plenty at that cost. The bureau organized by the New York Charity Organization Society reports that of 465 men sent out to country positions, three weeks was the average time they remained on their jobs. Only forty-one remained with their employers a year. Better positions were found by thirty-one, and twenty-six completed their jobs. It was worth while for the sake of these alone, but it illustrates the fact that not all who need help and will even accept it will be permanently helped. The average modern man does not hear the "call of the wild" so much as the call of the crowd.

Did the Liberals Win?

The net results of the British election are under debate. The question that interests the British public is, "Did the Liberals really win?" Of course there is no doubt about it in the mind of the ardent Liberal. The Liberal and Labor seats are in a considerable majority, and when the Irish are added, there is a large majority over the Unionists, as the Tories prefer to call themselves. But as to how far the Labor party will work with the Liberals, is regarded as problematical. To one so far removed from a close knowledge of those details that even earnest folk so often put before the essentials, it would appear that the Laborites must stand by the Government on every critical issue and keep them in power, because their only alternative is the Opposition, and that means the destruction of their cause. That they will lend all their power to compel the Ministry to grant radical legislation is to be expected, but for them to ruin the main chance of a favorable majority for the hazard of another election would seem partizan to a degree hardly to be expected. On the other hand, there are conservative Liberals who will have to be kept in line, and there will doubtless be trouble between them and the Laborites, for each will stand on the point of his advantage and chance the loss of all in the effort to claim what they think their hold as the balance of power ought to demand.

A greater problem is presented in the case of the Irish Nationalists. They are not necessarily Liberal any more than Tory on the main English issues, and, indeed, are strongly against some sections of the budget. But they know that the very name Unionist was

coined to unite all those British elements that opposed Home Rule, and that for them to cause a dissolution would simply be to trade an offer of a large measure of Home Rule by the present majority for certain failure to obtain it if the Opposition gained in another election. Then the Irish know they will never obtain Home Rule until the veto power of the lords is removed. Thus their very cause demands that they make the coalition strong for the sake of removing the barrier of the lord's veto.

Thus it would seem that the Liberals did win, even though they have no more seats than the Tories, for their cause was that of both the Labor and Irish parties and the coalition is strongly in the majority. The lords can protest that it is not a real mandate from the people that they shall be mended, and refuse to bow and thus force the matter before the king with the alternative of having enough new peers appointed to give the Liberals a majority in that House or another election in which the issue will be more clearly that single issue alone, and an unmistakable mandate from the people. In the case the matter is sent to the king, it will be interesting to see whether he or the Ministry is really king, for he is reported as being disposed against radical measures.

Before the attempt to mend the lords must come the acceptance or defeat of the budget in parliament. To get to the issue of mending the lords the Irish must support the budget. Thus it would look like there was a close coalition of the three parties on the two main issues—those of the lords and the budget—and that both would be brought to a successful issue. Minor issues will not find so sure a union of strength. But it is to be hoped the main issues will be given right of way until they are settled once and forever.

A Modern St. Francis

There has been held in Chicago and Kansas City recently conventions of the unemployed. The daily press has derided them as "conventions of the hobos." Doubtless a very large number of the attendants were hobos, but many were not. There is always a considerable number of unemployed men in the cities. The times may be very prosperous and there may be even a demand for workers in this place and that and yet be many industrious men who are out of work. The problem is to get the man and the job together. England provides a system of employment bureaus and will so coordinate them as to send the man to the job. Germany is doing the same thing. These conventions ask for some such arrangement in this country. They also seek to discover means for getting the man out of a job a chance to get on a piece of undeveloped land somewhere.

The organizer of these conventions is James Eads Howe. He is a sort of modern St. Francis D'Assisi—a little brother to the "down-and-out." He is the grandson of the famous Engineer Eads who built the Eads bridge at St. Louis, in its time the greatest in the world, and the famous Eads jetties in the lower Mississippi channel, that permit steady navigation of ocean steamers up to New Orleans. He was an earnest worker in slum missions, and came to the conclusion that the only way to give most effective help to the man on the lower margin was to become one with him, and thus know how to sympathize with him and to help himself. So when his inheritance—reported to have been some millions—came to him, he refused to accept it, and had a committee of welfare workers appointed to administer it for the good of humanity in those ways that most commended itself to their discretion, while he went on living his life of Tolstoian renunciation, carrying his dinner pail and seeking to help the needy by being one of them. He is a man of culture and good address and very modest in his deportment, ready to talk about the problem, but not about himself. He earns his bread and clothing by the sweat of his brow, living and dressing as a common laborer, and devotes himself to the study of the problem, the help of individuals in need, the agitating among them of means of self-help, and the attempt just now to organize the unemployed and establish employment bureaus under the projected organization that will enable the jobless man to get to the manless job.

There is nothing erratic about Mr. Howe's manner. He is not a crank nor an eccentric individual. He is an idealist who daringly tries to live out his ideal. If everybody did it, heaven would come down to earth, but when so few do it and it so ineffectively hitches up to the realities of the times, one wonders whether or not even Mr. Howe would not be more effective in his help of the man that is down and out if he used his fortune, its prestige, the example such a use of it would give, and utilized the machinery of our present day philanthropy in the task. As it is, he loses much power in losing the sympathy of the powers acting for the better, and in such a case it may be that the best is the enemy of the better.

Were he a man of such commanding genius and eminence as Tolstoi, his renunciation would so overtop the conventions of the time that his very protest would most effectively bring good. Yet it is good to have such idealists and to once in a generation find a man who takes his ideals so extremely and so seriously. He becomes a sort of iron tonic of self-sacrifice to supply a needed element in the social body which, in its very goodness, is liable to be smug and satisfied.

Temperance Notes

Ohio has convicted a drummer for even soliciting orders for whisky in prohibition territory. Get a state 90 per cent "dry" as Ohio is, and law can be enforced.

Governor Hay of Oregon sent a telegram of congratulation to his home town when it voted out the saloons. There is one official who does not think it necessary to pander the liquor interests to be a success in politics.

Since the peaceful strike in Sweden 20,000 strikers have met in mass-meeting and demanded nation-wide prohibition.

Mayor Love of Lincoln, Neb., says it was easier to close the saloons at 7 p. m. than at 11:30. He also says there is less illegal selling of liquor since the city went "dry" than there was under license.

Five leading Catholic societies, with an aggregate membership of 500,000, debar all engaged in the liquor trade from their membership.

The report of the U. S. Commissioner of Education on crime states that it is undeniable that 80 per cent of criminality is acknowledged by its perpetrators to be traceable to drinking.

A Classic Illustration

Our recent editorial studies of the Disciples' need of a truly representative convention will recall to the minds of many readers the classic illustration of our impotence to express our co-operation in a movement that represented the very genius of our history. We refer, of course, to the matter of church federation—a cause notable for its promotion of the principles for which the Disciples have stood and which gradually made its way into the good will and acceptance of nearly all religious bodies of America. The Disciples, when they understood themselves and their mission in the world, were heartily in favor of the federation movement. Yet they had no way of giving effective expression to their sentiments. Whenever it was proposed to consider the question in our conventions, those who were opposed to federation raised the cry that the matter was outside the jurisdiction of the conventions. They insisted that since these conventions were voluntary gatherings called by the different missionary boards for specific missionary ends, it was impossible to consider any extraneous theme.

We are waiving now the whole question of the disingenuousness of this plea, as a mere pretext to prevent the brotherhood from giving endorsement to a movement which some of our brethren conceive to be a dangerous recognition of other religious bodies. What we wish to point out is the fact that upon the same basis our present organization would limit us forever from the expression of opinion upon any question not directly related to missions. Much more truly would it prevent us from ever taking official action such as the acceptance of a great gift or the registering of an important conviction by the brotherhood would require.

For these reasons and others that grow impressive upon consideration it seems necessary that the Disciples should hasten their adoption of a plan of delegate and representative national conventions.

The Daily Altar in Real Life

The editors of *The Christian Century* have frequent occasion to smile at certain of their wise friends who profess to be able to assign the articles on our editorial pages to the proper author. The junior editor gets not a little flattery from some of these "higher criticisms" and he fears his colleague must be frequently embarrassed by our readers' errors. While as a rule we prefer our utterances to be the voice of the *Christian Century*, and not of an individual, there is one department whose authorship the junior editor's conscience must not allow any reader to credit to him. We refer to that rich and suggestive page "The Daily Altar." This is altogether the work of Professor Willett. If there are any hands that have part in its preparation beside his they are the hands of members of his own family. This rich collection of poem and prayer and Scripture is not made with an author's fiat but has been growing through the years in the actual experience of daily family worship in the household of Dr. and Mrs. Willett. Their three splendid boys, all of them directing their purposes toward the Christian ministry, are the best argument we can make for maintaining an altar to God in the family circle. We are glad to receive from our readers so many assurances that this new department fills with them a long-felt want.

C. C. M.

As To Our Consistency

The editorials in *The Christian Century* on baptism and Christian union have called out a phenomenal response from our readers and many interesting comments from the religious press. Throughout the brotherhood of the Disciples there is an ill-concealed impatience with the dogmatic presentation of immersion. Nowhere are our ministers suggesting a change in the practice of immersion only, but many of them do chafe under the necessity of giving a dogmatic, a sectarian, reason for the practice.

That we should give space to the thoughtful article by Mr. Boren, pastor at Vacaville, California, will, no doubt, call down criticism upon the heads of the editors from those who insist upon having only one side of a question stated in the columns of their paper. The policy of *The Christian Century* is to hear all sides of any question that seems to us vital enough to discuss.

Mr. Boren has had the temerity to address himself to the most vexing question with which the Disciples have had to contend during their entire history. It is our perennial question. Our religious neighbors never cease taunting us with it, and from our own ranks there are continually arising vigorous voices calling us to see this inconsistency.

The fact that the Disciples as a body move right on in the practice of immersion only, is at once a reflection on their logical sense and a clue to their deeper, though, perhaps, less conscious conception of their mission. For the fact is that if our practice of immersion only, rests upon the dogma usually offered in support of it, the Disciples, protesting against any human creed as a test of fellowship, are made to appear in an inconsistency so obvious as to render their "plea" a mere irritation of other Christian people. In this Mr. Boren is right.

But the contention of *The Christian Century* is that the Disciples, as such, have nothing to do with the baptismal dogma as an article of a creed. The Baptists will take care of that. They were making it their business before we came upon the scene. They are still keen for the controversy. They say, We understand the Bible to teach immersion and nothing but immersion, and we refuse fellowship to anybody who is not immersed.

But the Disciples are not Baptists. The Baptists justify denominationalism—tolerate it at any rate. But the Disciples abhor denominationalism. They believe it is wrong that the church should be divided over the baptism question, or any other question. They believe that love should have found a way to prevent such a division. They believe, moreover, that love can find a way to reunite the broken church just so soon as the ear of the church once fairly catches the words of her Lord, praying "that they all may be one."

In sheer love the Disciples of Christ have been seeking a way to unite Baptists on the one hand, and Congregationalists, Presbyterians and the rest on the other hand. Our proposal to practice immersion only is not made simply because we believe the Scriptures demand that and nothing else. That would be dogmatism. It would be making a creed of our understanding of the Scriptures. It is the blunder every sect has made for centuries.

The Disciples are not dogmatists. They are statesmen in the business of Christian unity. We are not proposing a creed—our understanding of what the Scriptures teach. With the presupposition of Christian love, we are proposing a platform—our understanding of what will bring unity out of division.

There will be many to whom this platform for the unity of all believers is also a personal creed. There will be others among the Disciples, like the honored veteran, A. B. Jones, whose communication appears on another page, who preach and practice immersion only, not because they believe it is especially pleasing to God, but because any other practice is divisive of God's people.

That a far larger number of ministers and laymen among the Disciples than is commonly supposed think of the subject in this way is revealed in our recent correspondence. And against those who thus sanction the practice of immersion only, for the sake of unity, whether such practice coincide with their personal creed or not, we say that the charge of inconsistency cannot stand.

The Sterner Side of Discipleship

Does the sterner side of discipleship fail to receive the emphasis it deserves in the preaching of the church? Does the impression ever get abroad that it does not mean much to make the good confession? Are we saying that in the days when men were persecuted and put to death for the faith it was a serious matter to be a member of the church, but that in these days of peace, membership in a church

involves no hardship? If these questions be answered in the affirmative, we must say that the church needs to study anew the call of its Master to discipleship. We are invited to become disciples of Jesus that we may do his work. That work can never be done by lovers of ease and pleasure. Moral heroism is as much needed today as it ever was, and the church that does not expect it of its members is not worthy to wear the Master's name. It has no vision and it cannot be a force for righteousness.

That Jesus discouraged an enthusiast by reminding him of the hardships involved in discipleship, is a fact that is easily overlooked by the zealous preacher. We allow ourselves to fall into the habit of minimizing the duties of a Christian in order to increase the list of members and add to the financial strength of the church. We talk to men about their own souls when we ought to lay upon their hearts the needs of the world. We fondle and coddle the weak when we ought to show them Christian love by putting them to the hardest kind of work. There are too many disciples that long for the big church and little work rather than for the place of the most fruitful service. They go to the town where the big church is, that their children may have all possible advantages, but they miss the opportunity of giving their children the greatest gift, an example of heroism. The church with a large membership is to be chosen if it increases our power for good; if the small church can give us the largest exercise of our faith and courage and promises the richest returns, then duty calls it. Not comfort but service is the aim of a disciple.

The disciple does the unusual. In the time of Jesus there was no need to exhort the people to bury their dead. Everybody knew what was due to the body of a relative. And there were many other requirements of the moral law that had found embodiment in firmly established customs. It was the business of the disciples to emphasize aspects of truth that had not found embodiment in customs. To advocate new ways of thinking and acting was to invite persecution. Men do not like to be disturbed. They identify the truth with what is customary. The "gospel" is that which they have always heard. They do not like to admit that they have heard only part of the Lord's message. They make it uncomfortable for the preacher who dares to introduce a new idea. But this is just what the true preacher will do. He is not called to flatter the vanity and prejudice of his hearers. His cross is prepared by men who have decided that no man shall preach to them an idea which they never heard before. As citizens and as Christians we have many good customs which we must preserve in order to save the nation and the church from ruin, but it is folly to suppose that we are using in our conduct all available truth. New ways of thinking and acting must be introduced and it will cost something to introduce them.

The ties of friendship and of kinship may furnish the occasion for heroism. The disciple who wished to bid farewell to those at his house was in danger of being held back by home ties from following Jesus. The time may come when we must choose between our own convictions of duty and those of father and mother. Much as the disciple honors his father and mother, he cannot do what he thinks is wrong because they ask him to do it, and he cannot reject the call of Jesus for the sake of their opinions. To find fault with Jesus' call to forsake father and mother is to find fault with the moral sense of man. Morality is a matter of choice and no one can choose for another. As long as there is progress, there will be differences of opinion in families. These differences may be serious. If all the members possess the spirit of Jesus, the ties of affection will not be broken. But blindness and self-will have not disappeared from the earth, and these may yet compel the disciple to forsake home and kindred for the sake of living out his convictions. But more often it is the kindness of kindred and friends that leads to surrender of convictions. Their friendliness causes us to forget that they have no moral earnestness and unconsciously we fall into their easy ways of living.

Topic for Midweek Service, Feb. 16. Luke 9:57-62; Matt. 20:20-23.

The Laying On Of Hands

By David Smith, D. D.

I have been asked, "Is it possible that the Holy Spirit was transmitted to people through the laying on of the hands of Peter and John? Acts 8:17." The key to the significance of the passage and others like it is the fondness of the emotional Orientals for symbolic action. "The Arab," writes Mr. P. G. Baldensperger (P. E. F.

Quarterly Statement, July, 1906, pp. 190 f.), "at times so sober in words, and at times overflowing with voluble language, whether for praise or (more especially) for insult, indulges in much mimicry, and employs a language of signs with his hands, feet, and face. . . . Denial can be expressed by an action, viz., by shaking the index-finger of the right hand from left to right several times. 'No!' would be slightly throwing the head backwards. 'Yes!' throwing the head forward, or shutting the eyes a few times in quick succession. . . . Beckoning with the hand palm downwards, is 'come'; throwing the fingers forwards in the same position is 'go.' Holding the beard and gazing steadfastly means, 'I swear by my beard.' . . . When Nehemiah made the rulers of Jerusalem promise to restore the unjust money which they had exacted from their brethren, he says, 'I shook my lap and said, "So may God shake out every man from His house, and from His labor, that performeth not this promise"' (Neh. 5:13)." This Oriental manner appears frequently on the pages of Holy Scripture, both the Old Testament and the New. When Ezekiel would intimate the impending destruction of Jerusalem, he took a tile and portrayed upon it a city and all the enginery of a vigorous siege—towers, mound, camp, and battering-rams (Ezek. 4:1-3). And when Agabus would warn St. Paul of the doom which awaited him at Jerusalem, he took the Apostle's girdle and bound therewith his own hands and feet, announcing: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle." And Jesus, ever anxious to reach men's hearts, employed the manner of His contemporaries even as He spoke their language. One instance is His smearing of the blind man's eyes in Jerusalem (John 9:6-7). It was a parable of the blindness which had happened unto Israel, and a satire upon her teachers, those blind guides of the blind. Other instances are the triumphal entry and the feet-washing in the Upper Room, and again His breathing on the Apostles when He said, "Receive ye the Holy Ghost" (John 20:22). You see, then, the meaning of the apostolic imposition of hands. It is a symbolic action, characteristically Oriental. It is customary, at all events in Presbyterian churches, for the minister to dismiss the congregation with a benediction, raising his hand over them as he pronounces it. And the blessing comes, not by the formula or the symbol, but in response to the faith of the worshippers. The practice of "the laying on of hands" is a mere survival of Orientalism, and the idea that there is spiritual efficacy in it is nothing short of comical. It is a flagrant example of mistaking accident for essence. You want more than a camel's skin and a leathern girdle to make you a John the Baptist, and more than unkempt locks to make you a Tennyson. If imitation be the sincerest form of flattery, it is at the same time a cruel penalty of greatness; for the imitator is an unconscious caricaturist, missing the essential qualities and reproducing the superficial eccentricities. One of the saintliest of the Scottish preachers of last generation, whose memory is still fragrant in the land, had a weak voice, and his delivery was a sort of intonation. His saintliness, however, lent a charm to his defect, and it was with him as with Hotspur:—

"Speaking thick, which Nature made his blemish,
Became the accents of the valiant."

He had a crowd of imitators, who, destitute of his spirituality, copied his speech and caught his "whine," mistaking drivelling unctuousness for heavenly unction. The human mind is obstinately prone to miss the living and eternal spirit and see only its transient and accidental embodiment. This is the blunder of ritualism. Regarding John 20:23: Observe that the promise is preceded by the command: "Receive the Holy Spirit." So long and so far as they are enlightened and guided by His Spirit, believers are the earthly representatives and vicegerents of their Risen Lord. I once was introduced to a stranger whose face wore a hard look, a sort of sullen scowl; but I found presently that he was suffering from facial paralysis. His look was no index of his mind. He had in truth a gentle soul, and his kindly thoughts would naturally have irradiated his face; but the line of communication had been broken. And so we must keep in vital contact with Christ, and then our lives will throb responsive to His touch.

Biblical Problems

By Professor Willett

Why are the wells, mentioned in the story of the patriarchs (Genesis 26), made so important in the narratives?

G. M.

The Hebrews were a shepherd people. In Palestine and especially in the arid regions to the South, where Abraham and Isaac resided

during most of their lives, water is not abundant and the flocks were dependent upon wells for water. Every well was, therefore, a precious possession as much to be coveted as a gold mine in our western country or a diamond mine in South Africa. Such property was an object of constant watchfulness, and the cause of frequent jealousies and recriminations on the part of the desert dwellers. No one who has journeyed in those lands can fail to understand how inestimable is the value of such a well. Mohamet's wise saying will be recalled: "If you wish a monument that posterity will not forget, dig a well"

Why, in Exodus 32 and 33 does the Lord say to Moses "I will send an angel before thee and drive out the Canaanites", etc? Were the children of Israel really God's favored nation, or was it only this interpretation which the Hebrews put upon their national experience?

F. M. G.

From the standpoint of human history the Hebrews were one of those races which at various times have overrun and possessed themselves of Palestine. Long before their time other races had done the same thing; and at the period when the Hebrews entered Canaan they found it occupied by such a mixture of populations as gave rise to that sevenfold enumeration of foreign peoples which occurs so often in the Old Testament and which the narrators of Hebrew victories must have repeated with delight. From the standpoint of human history the Hebrews had exactly the same rights to Palestine that the Goths and Vandals had to Italy, or the Normans to England, or the Spanish, French, English and Dutch to America. No more; no less. It was the right of superior power, not of any moral claim. But out of that history there came such notable disclosures of the divine purpose owing to the ability of the Hebrew prophets to interpret the will of God to their people, that all the world has been blessed by the results; and in the long arbitrament of history we may believe that God's will was, in a measure, accomplished in the record of Israel's life. God has no favorite nations. More than one prophet tried to persuade the incredulous Hebrews that the Egyptians, Babylonians and Philistines were as dear to God as they were, and this is the great truth which the New Testament makes emphatic. The Hebrews were, however, the one people who were sufficiently sensitive to the call of the divine in that early age to be able to utter through the discipline of the centuries the message which the world needed to hear. They were the best nation that could be chosen for the purpose of giving the divine word to the world, just as the apostles were the best men Jesus could find to perform the work of messengers.

Why did Aaron make the image of a golden calf for the people of Israel to worship when Moses was on the Mount?

Chicago.

A. G. H.

Our information is comparatively scanty regarding the events prior to the entrance of the Hebrews into Canaan. But the reasons for the particular form of deity which Aaron is said to have prepared may lie in the fact that the Egyptians were worshipers of the sacred bull, great numbers of which have been found embalmed in subterranean tombs of elaborate construction. Another reason has been found in the fact that the cognizance or emblem of the tribe of Ephraim, the strongest of the clans of Israel, was a bull or ox. Jeroboam, the first king of the northern tribes, set up images of Jehovah in the form of golden bulls at Bethel and Dan, and the favorite term for northern Israel in the language of more than one of the prophets is "bullock" or "heifer." These facts may or may not have had a bearing upon the form of the image in the Wilderness.

You were asked a short time ago if there were any contemporary references to Jesus apart from the Gospels. Permit me to refer to one or two which you overlooked. The "Christians" are referred to in Lucian in his "Alexander" or "False Prophet," sections 25 and 38. In the latter they are classed with atheists. The best passage, however, is in "The Death of Peregrinus," sections 11 and 13. In section 11 Lucian says that Peregrinus "learned the wonderful wisdom of the Christians by associating with their priests in Palestine, and they (the Christians) still worship that great man who was crucified in Palestine, because he introduced into life a new religious rite."

In section 13, however, Lucian says that the Christians "have persuaded themselves that they will be immortal and live for all time," and "this first law-giver persuaded them that they were brothers of one another"—further that "they hold everything in common." These are merely some suggestive phrases from interesting and valuable passages.

Indianapolis.

Demarchus C. Brown.

Our One Inconsistency

A Disciple Pastor Writes Thoughtful Inquiries on Baptism

By Frank E. Boren

It is becoming increasingly apparent to many thoughtful minds among us, that if our historic position on baptism were re-examined in the light of modern scholarship, we could not be as "dead sure" as we once were that we are right. The Bible is sacred literature, not statutory law. Jesus is a life-giver, not a law-giver. Our whole viewpoint and method have changed, and with the change comes the doubt as to whether our historic contention can be defended. If the Christian world is to take our plea for union seriously, we must either remove inconsistency, or show more clearly than we have done before that none exists.

It was the unanimous testimony at Pittsburgh that "for this one purpose were we born" that we might plead for Christian union. The basis of union was just as unanimously declared to be, "personal faith in and loyalty to the person, Jesus Christ." This is a decided advance, by way of an ampler interpretation in the light of a better scholarship of what is implicit in the old. From the religion of a book we have passed to the religion of a person. Thomas Campbell did, indeed, plead for loyalty to Christ, but his viewpoint was different. Then, Christ was valued because he gave us an authoritative book; today we value the Bible because it gives us an authoritative Christ. It is no longer, "Where the Bible speaks," but "Where Christ speaks." Above all, it is what Christ was and is that is important.

The Supremacy of Christ.

The modern emphasis upon the supremacy of Christ is indeed implicit in the Declaration and Address, is in true accord with the spirit of Mr. Campbell, and with the true logic of his plea; but can we say that Dr. Fairbairn, in his "Place of Christ in Modern Theology," only echoed what we have always taught? Pittsburgh of 1900 had learned much from Fairbairn, and others of his kind; but Fairbairn learned very much from Pittsburgh of 1900. Thomas Campbell would have appreciated, as few of us do, the significance of the advance that has been made. And, how he would have rejoiced in it!

In the Declaration and Address there is a fundamental truth, and a fundamental error. The truth is this, that we are, "to think and act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard," and "as no man can be judged for his brother, so no man can judge for his brother." Every man to interpret the Bible for himself, as best he can, no man judging his brother if he interpret differently, or making his own interpretations a test of fellowship, this is certainly a broad basis of union. If we make Christ the "Divine Standard," and let every man interpret Christ for himself, we are indeed standing on catholic ground. This is the true logic of Pittsburgh, both of 1809 and of 1900.

The error is this, that "human opinions," as expressed in creeds, are purely "inventions of men," and intended as substitutes for the Bible, and that one who accepts a creed thereby rejects the Bible. We say, somewhat gratuitously, that we have no creed—we go by the Bible. In our insistence on immersion, we are only sticking to "the plain statements of God's word," while sprinkling and pouring are "inventions of men." At least, this is the application that has been made of Mr. Campbell's principle. The question of baptism was not in his mind when the principle first found expression.

But what is the fact? The Bible must be interpreted. We must inquire what it means. Creeds are simply interpretations of the Bible. Whether correct or incorrect, they are attempts to set forth concisely what the Bible teaches. If they are not tests of fellowship, they are just as valuable as Errett's "Our Position," or Alexander Campbell's "Christian System." Isaac Errett, by the way, raised a storm when he wrote "Our Position." A zealous editor wrote: "There is not a sound man in our ranks who has not felt scandalized by it. I wish we possessed even one decent apology for its appearance. It is a deep offense against the brotherhood—an offense tossed into the teeth of a people who, for forty years, have been working against the divisive and evil tendency of creeds—the brethren may call their work in classic phrase a 'synopsis,' or gently a 'declaration,' but we still cry a creed, a creed—a creed without the appropriate label, a genuine snake in the grass, wearing a honeyed name." The storm gradually subsided when Mr. Errett explained that his creed was not to be made a test of fellowship, but was intended, like the writings of his zealous accuser, to set forth concisely what our position is.

Creeds Not "Inventions of Men."

That creeds, even unwritten ones, may be so used as to make void the word of God, there can be little doubt; but they are not "inventions of men." They are simply attempts to make the Bible mean more to men.

They are "human interpretations"; but pray, what kind of an interpretation can that be which is not a human one? Shall we trust to some "divine inner light" to infallibly interpret Scripture for us? We may believe with Mr. Errett, that "the Spirit that indited the word can best bring home to the heart the significance of its truths," but this does not excuse us from using our faculties, and from examining the Scriptures in the light of the best scholarship. Whatever canons of interpretation we may apply, or however correct may be our conclusions, the result is a human interpretation.

It would seem, then, that our conclusion that immersion alone is baptism, is a human interpretation, which we are making a test of fellowship in our churches, and by some a test of federation. When we set ourselves up as judges, and say that one who has been sprinkled has "violated the express letter of the law," are we not ourselves guilty, to quote Mr. Campbell again, "of an express violation of the law of Christ, a daring usurpation of his throne, and gross intrusion upon the rights and liberties of his subjects?" Should we not "beware of such things—keep at the utmost distance from everything of this nature; and, knowing the judgment of God against them that commit such things, neither do the same ourselves, nor have pleasure in them that do them?" This is our one inconsistency which is hard to explain to the Christian world.

Change of Views Today.

After all, is our interpretation free from criticism, when examined in the light of the modern view of the Bible? We do not speak so much today of the "law of pardon," or the "terms" of salvation. It seems far less probable than ever before that Jesus could have been as much concerned about the form of baptism as we once supposed. Such a conception is out of place. It does not fit in well with our general view of Christ. It seems far more probable that the question of

the form of baptism never entered his mind, or had any part in his plans.

Only twice does he mention baptism, except in figures of speech. The passage in Mark is of doubtful manuscriptal authority, and the passage in Matthew is not unquestioned, as giving us the exact words of Jesus. But granting the genuineness of both, is not the essential meaning, "He that believeth and dedicates his life to me shall be saved"? Jesus adopted baptism just as he adopted the language of the people, and this was its current valuation. "Born of water" may refer to baptism; but is it not the spiritual valuation of the act that Jesus has in mind? Can we suppose that Jesus meant baptism, much less any particular form, to be a *sine qua non* of salvation? His use of the word was very much like ours when we say, "Let's shake hands, and be friends." It is the spiritual valuation of the word in current usage that we have in mind. It is what it stands for that is important. True, we do not naturally omit the formal act of grasping the hand, without good reason; but no one thinks of this act as in any sense a "law of pardon." In other countries where hand shaking is not a custom, we might have the same spiritual value in another form. Even in this country we sometimes "kiss and make up."

Meaning of Baptism.

The contention of such books as Campbell's and Briney's, that immersion alone is baptism, hinges very largely on the meaning of *baptizo*. It means immerse, they say, and cannot be translated sprinkle or pour. But this is fighting a straw man. It cannot be translated immerse. Few would defend Mr. Campbell's translation today. If the transliteration of the word is "the greatest dishonesty that ever cursed the world," then the same charge must be brought against the revisers of 1881-84 and 1900, among whom were several Baptists. Mr. Aylesworth has reminded us that baptism is essentially a spiritual act. The greek word means far more than immerse. Indeed, this more had become of such importance, and was so suggested by the word in the usage of Christ's day, that the idea of form had almost passed from it. To translate it immerse is to empty it of its spiritual value, and emphasize a form. This, Jesus certainly did not intend, but seems rather to have sought to avoid, even by his use of this particular word. Very much of the elaborate and learned discussion as to the meaning of *baptizo* would be eliminated from the problem today, as having no bearing on it.

When we invite a friend to become our guest, informing him that we have an extra bed and plate, he understands the word plate in its representative capacity. If we really paid a dollar for the plate, at the banquet, we should pay dearly, for the plate could be purchased for ten cents. It is what the plate stands for that is important. We are not really thinking of the plate at all. No more may we suppose that Jesus was thinking of immersion, or sprinkling, or pouring, when he spoke of baptism. It was because of its representative value that it is nearly always mentioned in Acts, even when faith is not mentioned. To suppose that Paul took as much pains to explain the significance and importance of baptism, wherever he went, as some modern evangelists do, is to attribute our thinking to the apostolic age, in a manner which out-does what the critics tell us some of the Bible writers do, in attributing their thinking to the patriarchs.

When Paul speaks of "one baptism," are we to suppose that he had in mind a controversy over the form, even by way of remote anticipation? More likely Paul meant that as there was only one Lord, there could be but one baptism—the sweetly solemn dedication of our lives to him. Some were not baptized into Paul, others into Apollos, and others into Cephas; all were baptized into the "one Lord and faith."

Again, in the incidental reference of Paul to a burial, are we to suppose that baptism was instituted for the express purpose of symbolizing the burial of Christ? Was this its primary and intended symbolism? Or did the customary practice merely furnish Paul with a convenient illustration of the truth which was in his mind? Certainly, it is not the question of baptism that he is discussing, but union with Christ. Its mention is purely incidental.

Jesus and the Eunuch.

That Jesus and the Eunuch were immersed seems to admit of little doubt, and that by his act Jesus gave his approval to the prevailing custom, which was probably immersion, need not be questioned; still it was for the spiritual value of the act that he observed it, and there may be an implicit approval of other ways of expressing the same spiritual purposes. That his act indicates a fixed practice for that time, or was intended to set a fixed practice for all times and circumstances, is open to some doubt.

These arguments, which are not presented dogmatically, are not intended to discredit immersion, but to raise the question as to whether "our interpretation" rests upon a secure enough foundation to justify us in making immersion a requirement for membership in our churches. Is not our emphasis upon the form out of harmony with the whole spirit of Christianity? It is said that all could agree on immersion. Well, some honest men, do not believe that immersion is the best form for all circumstances, and for a general practice. To adopt it exclusively would seem to them like laying undue emphasis upon a form, would seem somewhat in the nature of compromise, and a surrender of their liberty in Christ. We have not done full justice to those who hold that the form of baptism is a matter of liberty.

The question is, are we consistent, or right, in making our views of baptism a test of fellowship? If "personal faith in and loyalty to the person, Jesus Christ," be the real basis of union, shall we, or shall we not unite, in the fullest way, with those who are as loyal as we are, and who in sincerity of purpose dedicate their lives to Christ, regardless of the way in which that life purpose is formally expressed? Is it the spiritual fact and life, or the way in which the fact is formally expressed, that is to be the basis of fellowship?

Christ's Supremacy Acknowledged.

As several speakers at Pittsburg pointed out, the supremacy of Christ, as the basis of fellowship, is practically the position of nearly all denominations of Christians today. Few churches make their creeds a basis of fellowship. At least this is true in theory. The Presbyterian church holds the Westminster Confession as a provisional statement of its faith, but does not make more than "personal faith in and loyalty to the person, Jesus Christ," a requirement for membership. This is where Mr. Campbell stood one hundred years ago, and where he pleaded for the Presbyterian church to stand. He was a Calvinist to the day of his death, but would not make his creed a basis of fellowship.

Strange irony of fate! Mr. Campbell would be received by the Presbyterians today, upon the basis of the Declaration and Address; but he would not be received by us! When he wrote the famous document, he had never

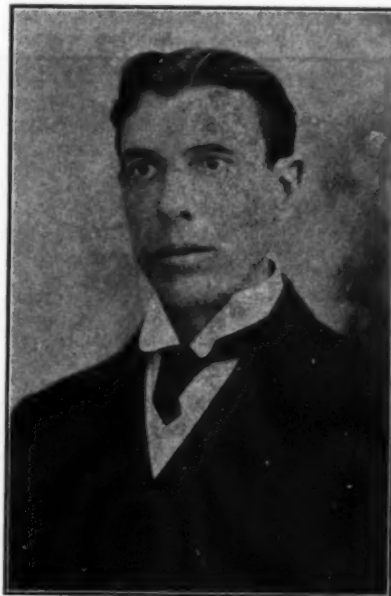
been immersed, did not think it made any difference, and when he was immersed, some four years later, it was purely a voluntary act on his part which he had no thought of requiring of others. If Thomas Campbell had been at Pittsburg in 1909, holding the same views on baptism which he held in 1809, he would not have been one of us! Had he attended the great communion service, near the very spot where, a hundred years ago, he so generously invited those of other communions to partake of the Lord's Supper with him, he would have "neither been invited, nor debarred." He would have partaken, if at all, as an outsider!

In justice, be it said that Mr. Campbell would have felt very much at home in Pittsburg in 1909, for no people have so fully partaken of his spirit; but still, would he not have looked upon our position on baptism, in the light of the present time, as being now our one inconsistency?

Alexander Campbell said that he could not be a party man, "because no party will receive into communion all whom God would receive into heaven." Have we the party spirit?

Loyalty to Christ.

Loyalty to Christ demands that his will be done. I should be the last to advocate



Frank E. Boren, Pastor, Vacaville, California.

any practice not in harmony with his will. We must do his will in regard to baptism. But his will is not expressed in statutory law. He did not legislate concerning the organization of a church, not even as to the condition of membership, beyond "personal faith in and loyalty to Himself." His will is expressed in the spirit of his life; in the great principles of brotherly love; in his earnest protests against Pharisaism; in his supreme emphasis upon spiritual values; in his all-embracing love; in his recognition of good everywhere, even in a heretical Samaritan; in his prayer for union, of which his own unity of purpose, thought, and desire with his Father was a type; in the Lord's prayer, so universal and sublime. Let his will be done. But, let us raise the question, "are we doing it in making immersion a test of fellowship?" Let the question not be decided hastily. Let it be answered on our knees. It may be that our very faith in Christ is on trial as we begin our second century. Let his will be done.

What Can Be Done?

What can be done, if the position of this article is not rank heresy? I am no program-maker. Christian union will come y

education and growth. If we have been wrong here, it will require much patient education to set us right. Still, we must face the question. We cannot force union. Hasty action may cause disruption in our ranks. It does seem to me, however, that this at least might be done speedily, that we refrain from spending money in establishing churches in over-churched communities, and that our scattered members in such communities be urged to join other churches. Much of our home missionary money might well be spent on the foreign field, or in a different way at home. Perhaps, too, small societies of Congregationalists and Disciples might be united in some places. What more can be done time and education can decide.

Brethren, I have spoken my heart—a heart, may I say that thrills with love for the great people represented at Pittsburg, and beating in responsive sympathy with their great aims. The work of Thomas Campbell I regard with emotion too sacred to be called denominational pride. I may be wrong. If so, as I have very lovingly spoken my heart; will you not just as lovingly set me right? Vacaville, Cal.

The Program of Missions

Our Lord not only gave the church its "Marching Orders," He also dictated the Line of March, when He said: "And Ye Shall be My Witnesses both in Jerusalem, and in All Judea and in Samaria and unto the Uttermost Part of the Earth." According to these orders the church is not to begin "on the run" and work "toward the hub" but "beginning at Jerusalem" the home center she is to work toward the circumference until the gospel is "preached among all nations."

Austin Phelps exclaims: "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American home missions for the sake of Canton, China." Twenty years ago Dr. R. S. Storrs wrote from Italy: "The future of the world is pivoted on the question whether the Protestant churches of America can hold, lighten, purify the people born or gathered into its great compass."

Ex-President Harrison in his classic address on Missions spoke this significant sentence: "The greatest need of the foreign field is a revised, reconsecrated, unified home church." This should appeal as a vital fact to a people whose plea is "The union of the Church of God in order to the Christian Conquest of the World."

Hard Reading

A Day of Light Reading.

REV. SMITH BAKER, D. D.

The intellectual weakness of the present time seems to be "light reading." Not simply reading upon trifling and unimportant subjects, but easy and superficial reading upon important and profound questions. With all the blessings which newspapers and cheap magazines have brought to society in the spread of intelligence among the people—and no one can measure their power in popular education—still they have a tendency to substitute light for hard reading.

He who reads only the newspapers and magazines will never be a learned or profound thinker. It takes hard reading to develop the mind and develop thought in any department of mental life. It is not simply reception, but exercise that develops the mind. Reading which does not make one think may be interesting and may impart some information, but it will not strengthen the mental powers. A superficial education is not necessarily one that is narrow, but one that is shallow. A great many weak-minded men are very intelligent in a superficial sense; while many men of

far less general information are strong-brained and profound thinkers because they have traveled less and thought more. The great value of a college education is not in the amount one learns, but in the mental discipline which comes from hard study. Every young woman knows that it is not easy music that brings out her possibilities and develops her skill, but that which is hard to master. The difficult music makes the artist.

More Intelligence but Less Solidity.

There is doubtless much more general intelligence than there used to be, but we question whether there is as much clear and solid thinking among the people, and the superficial character of the popular reading explains it.

We recently visited a well-to-do and intelligent family, where there is a daughter of seventeen and a son of fifteen. There was evidence of culture and refinement, and there was a good sized library of between three and four hundred volumes. In looking over the books we found that four-fifths of them were fiction, and the most of them of the popular, cheap kind. There were very few standard or classical works of merit, save a dictionary and encyclopedia. Upon such mental food are those children fed—like bringing up their bodies on ice cream and angel cake. Unless they change their mental diet their minds will be no stronger when they are forty than they are now, for the mind must think, and must be compelled to think hard in order to grow.

As Applied to Ministers.

This long introduction is only for a short sermon to ministers. We frequently enter a minister's study and find that most of his books upon religious subjects are commonplace books, interesting to read and more or less instructive, but written by ordinary men upon ordinary topics, and easy reading, requiring no more effort than the reading of a common story. There are pleasant chapters, by pleasant writers; good books for laymen; but not the mental food that makes strong preachers. Four-fifths of the good books upon religious questions are poor food for a preacher to live on. A minister who must constantly produce something for the people to hear needs above all other men to read that which is hard to read, that which makes his brain tired. The preacher who reads only common religious books will preach only commonplace sermons. A man never rises in thought higher than his best reading. A minister more than any one else needs to read what will wake up his mind and stretch his thinking.

What it Will do for the Preacher.

By "hard reading" we mean that which frequently compels a second reading. We do not mean that which is obscure, but that which is profound; a little hard metaphysics, or severe logic, or studied philosophy. It may not pertain at all to the subject one is to speak upon, but it will so make one think that the mind will work quicker and deeper upon the chosen topic. Most ministers have times in the preparation of a sermon when the thoughts come slowly and the mind almost refuses to work. When such a time comes do not try to think, but take some hard reading that almost makes the head ache, and it will lift the mind into action and thoughts will begin to flow. As has been said, such reading may have nothing to do with the chosen subject, but it stirs the mind out of its sluggish mood. At such a time read a chapter from Jonathan Edwards on "The Nature of Virtue," and whether you agree with him or not it will so stretch your brain to follow his argument that it will be easy to think out your sermon. Or read a chapter from Samuel Harris' "Self-revealing

God," and when you have finished it the wheels of the brain will be so in motion that thinking will be easy.

It is hard reading which makes not only easy thinking but deeper thinking, and it is thus that the mind grows. Of course, so far as is consistent, keep up with the times in the popular religious works; but do not be

content to float in that stream, but go out into the ocean depths of some old thinker where it will try your brain to follow him, and you will reap the result in the facility and strength of your own thinking. The business of the preacher is to make people think, and in order to make people think he must read that which makes him think.

The Need of Trained Teachers

By Garry L. Cook

The Bible school is the motive power of the church. Just as it requires water in the boiler, and coal in the firebox to make the engine go, so in the church the Bible school is the water and the coal, it is the power that drives the whole church along. Where are you going to get the recruits for the church of the future? Where are you getting the majority of them at the present time? There is but one answer to both of these questions—from the Bible school. We are told by those who are in a position to know, that at least 90 per cent of all the additions to the churches are from the Bible school. How can it be, then, anything but the great motive power of the church? We are, also, told that but 65

school. It too many times was thought of as a place to go, or as a place to herd children, and have them entertained for a little while on Sunday.

The real Bible school of today is the church sitting at the feet of the Master studying the Word. The man who calls the Bible school the nursery, or the Kindergarten of the church should be relegated to the back room, or at least asked to go way back and sit down. There may be both nursery and kindergarten departments in the school, and should be, but the school itself is not a baby institution. I say that the true Bible school is the whole church, and as many more, sitting down humbly at the feet of the great Lord and Master becoming learners and pupils of him—his life, his truths, his deeds. It is in truth a great Bible school.

The Bible school is the one department of the church that is actually studying the word of God. The demands of the pulpit today are such that it is impossible for a minister to give much instruction in Bible knowledge from the pulpit. What work is done in this direction is so fragmentary and unconnected that the pew gets very little that is coherent. The pew may be well schooled in the ethical and moral necessities of the day, may be well acquainted with elaborate and eloquent illustrations of popular texts, but when it comes to a coherent, and connected study of the Bible itself, there is a lamentable lack. I am not criticizing the minister of today, nor am I going to discuss a remedy for this lack. I am simply stating a fact. This deficiency is being greatly overcome by the up to date Bible school. I repeat that the Bible school is the only department of the church that is making a real study of the Bible itself. So then, we are in a position to realize the importance of the Bible school work. It is the greatest religious educational institution in existence. If all this is true, can you not see the one conclusion to which we must come, the importance, the necessity, of the proper preparation on the part of those who are at the head of this institution? The necessity for the proper training on the part of the pastor, superintendent, and other officers is outside of my subject. This is important. Each should have his proper training. It is the Lord's work that they are doing. However, I can not discuss their qualifications here. I will now speak definitely regarding the special training and equipment of the teacher.

Some day a great many of the larger schools will have paid superintendents, and perhaps paid teachers in some special departments—like the primary, junior, or normal. These will be experts in their lines, but of course, there will always be many schools that will never be able to pay salaries. But whether a teacher is paid or not, there is no longer any excuse for the untrained. It is always wrong to demand a certain thing of one, and not provide a way for him to get that thing. The materials for the training of teachers, instruction, books, and diplomas are all here. So there is little excuse for the teacher not to have this training. The day



Garry L. Cook, State Sunday School Superintendent of Indiana.

per cent of those who attend the Bible school ever come into the church. The first statement sounds good, and makes the Bible school important, and dignified, but the second does not sound so well, and shows that there must be some weaknesses in the Bible school work. Many of the best thinkers and workers of today are deploring this condition, and say, that it certainly is not normal, and so unnecessary. The very fact that the Bible school is the motive power of the church, and that most of the recruits must come from it, shows us that the stakes must be strengthened, and the cords tightened. We must find out why this waste. The question must be asked, "Who is to blame? and what is the remedy?" Many elements may enter into the matter, but the chief lack is the proper instruction given to the pupil, and the chief reason why the pupil does not get that which belongs to him is because of a lack of knowledge on the part of the instructor or teacher. Much of this condition in the past was brought about by a lack of valuation of the real place, aim, and purpose of the Bible

is coming when all good schools will demand that their teachers shall become graduates of some teacher training course. In fact there are quite a few which are already making this demand. I was told not long ago that there are four schools in Cincinnati that require their teachers to be graduates of prescribed teacher training courses, and that they must hold International diplomas. We have heard of others that are requiring the same thing. Why not? If the Bible school is the greatest religious institution studying the Bible itself, and the way to that more abundant life is found in the Bible, why should not those who are chosen to teach the pupil the way to that more abundant life be required to know the way—to know the text book?

Teacher-training is preparation on the part of the teacher for the purpose of teaching. Teaching is not altogether a process of imparting information. This element enters into good teaching, but there are other essential elements. Professor Coe in his book, "Education in Religion and Morals" gives this definition for education which will apply well here: "Education is an effort to assist immature persons to realize themselves and their destiny as persons." This is the very purpose of teaching. It is not simply to stuff some information into the pupil, not to plaster something on the outside of him, not transferring material from the teacher to the student, nor amusing him or simply entertaining him, but helping the pupil in his self adjustment to his environment. Helping the pupil to find himself is the function of good teaching. True education is an active not passive progress on the part of the student.

Our public schools long ago awakened to these laws of teaching. Nothing is too good for the day school, and no teacher can be too well prepared for the teaching profession. All parents object to a teacher in the day school who is not thoroughly prepared for the work, yet, in that school which is the greatest of all schools, the school in which we learn the way to that more abundant Life, the chief qualification necessary, and the only one required many times, is that the teacher will take the class. Sometimes he is not even required to be a professed Christian, a follower of the Christ. If there is any teacher that needs to have thorough knowledge and preparation, that teacher is the Bible school teacher. If there is any teaching institution under the shining sun that should have the best of equipment and advantages it is the Bible school. Why? Because the child is born into this world with a religious instinct the same as any other, and unless that religious instinct is developed the same as others you not only have an unreligious being, but he is abnormal, dwarfed, and stunted. Religion is a part of the being. Man was made in the image of God, a little lower than God himself. One frequently hears an expression as if religion were something the individual could take on any time in his life, if he so desired. Just as if it were a foreign substance and could be swallowed or plastered on the outside any time before one passes from this life. That pupil in the Bible school is naturally a religious being. What he wants is some one to direct him in his adjustment to this old world—to life. He needs a teacher to help him find himself. The greatest privilege allotted to man is the privilege of being this teacher. If the world is ever saved it will be through human agency. O! the dignity, power, and place of the Bible school. She has been very slow to recognize this, and thereby has lost much ground in the past, but we are now coming out of the darkness into the light.

I believe we now see the importance of Teacher-training, or the trained teacher.

There is no time for delay. May God speed the day, when all Bible schools will require that all teachers shall hold diplomas showing that they are qualified to teach the word of God. Then in that day we will not be compelled to say that only 65 per cent of those who attend Bible school ever become Christians, but rather will we say that 90 per cent

of all the boys and girls that come into the Bible school will pass on naturally and normally into the church. Then will God be honored, Jesus Christ exalted, the Bible school and the teaching of the Bible be dignified, and the teaching profession be sought after by men and women who have been washed in the redeeming blood of the lamb.

Our Church Men

By John Ray Ewers

"System"

On the tables of many business men I often see a magazine called "System." Men seem proud to have it appear in their offices because it seems to say to all comers, "Behold a systematic man." Men glory in the fact that they are orderly, scientific, economical, efficient. Not only that, but men never tire of twitting the women upon the slipshod, unparliamentary, disorderly, haphazard way in which women do business. Now all this must stop, for when we stop to think of it, the women of our "Brotherhood" have distanced the men in their system and efficient business methods.

The System of the C. W. B. M.

The most systematic missionary group among us is the C. W. B. M. With their strong, national organization, their hustling state organizers, their efficient local auxiliaries, their regular dues of fifteen cents per month, they have given us the most splendid example of system ever seen. Notice the aggregate amount of money raised and the vast amount of work done.

It is as simple as a great plan should be. National, state, local organization. Direct responsibility throughout. A national paper, "The Tidings," well printed and dignified, a clear cut and intelligent program for each month, both for seniors and juniors, and best of all, concise reports of the actual work accomplished in foreign fields, Bible chairs, mountain missions, negro work, home missions and evangelistic work. There it all is, simple, clear, intelligent, dignified, solid. I tell you they afford a great example to the men.

The System of the Men.

The Brotherhood movement is but just begun and therefore must not be criticised. It is not my purpose to find any fault at all, for I am in fullest sympathy with the Brotherhood movement. My only contention is that we may well learn from our sisters in system. The men have to report, an office in Kansas City, two good men as secretaries, thousands of miles traveled, a long string of banquets, a lot of enthusiasm that as yet has not arrived anywhere, a magazine without a program and with no results to report, for nothing has been attempted except banquets and enthusiasm. Now the first year's work is great if only our men have been aroused. They are aroused now. The time has come when there must be something more definite than more miles, more banquets, more subscriptions to "Christian Men," more undirected enthusiasm. The time has come for us to have a program and to do something which we can report, for men want results, they want to see the actual work done. Mark what I say, I am not criticising at all. The first year's work has been necessary. It has been splendidly done. But now we cannot keep on doing that same thing. Now we must have a definite program and we must begin to send out missionaries, to clean up towns, to fight for temperance, to win men to Jesus, to teach the Bible, or to do some other

worthy thing, whatever it may be, that will challenge men.

The Present Chaotic Condition of the Men.

All the various groups of men in our churches must be massed into one vast and well disciplined host. Here is a great Bible class of men. They are studying the Bible, they are looking after their sick and unemployed, they are fighting for good citizenship. They have no connection with our Brotherhood. When the Secretary visited the city they attended the banquet, applauded, and some of them subscribed for the magazine. Here is a Men's Club. They have social meetings once a month, listen to brilliant speakers, eat the beef and pie and go home and think they have done something. It was something to get together socially—but not much. Here is a fine group of intelligent men who get together once a quarter to study missions. They give to missions and they have a local organization just like the C. W. B. M. auxiliary. But they have no connection with the national Brotherhood and see no reason why they should have. Now all these various groups must be gotten together into the Brotherhood. The C. W. B. M. has demonstrated how various interests can all be cared for under one management. Thus negro work, foreign and home missions, Bible chairs, mountain missions and evangelistic work are all administered under the one efficient board. Some of our men want foreign missions as carried on by the Layman's Missionary Movement, made the supreme thing, other good men want to see the evangelistic enterprise made supreme, other excellent men, among whom I find a congenial place, long for civic betterment as the leading purpose, other noble men want to fight the temperance battle to the finish, all of these may be lined up by one central organization.

The Definite Plan Outlined

The time is at hand for such organization. The clock has struck twelve. The precise moment of opportunity is here. Now let us get at it immediately. We have our national headquarters at Kansas City. We have our Macfarlane and our Elliott. Now let us have our state organizations and local auxiliaries. I would not use the same names as those employed by the C. W. B. M., but the plan cannot be bettered. Let our magazine, "Christian Men," outline a program for us that shall be bright, brainy, and solid. Let us have our regular dues that shall go into real work. Let so much of such amounts be devoted to running expenses and the balance to definite work. Let us build our own colleges in foreign lands and send out our own teachers and missionaries. Let us endow adequately our colleges at home. Let us employ our expert worker among working men. Let us put Arthur Holmes into this work and make him our Itelzie. Let us encourage social work in all our cities and rural communities. Let us fight whisky, child labor and overwork for women. Let us plan courses of Bible study fitted for men. Oh, there are twenty-five great big jobs for us, as men, to do. Jobs so great and big that every man would be challenged. Do it now!

The Coign of Vantage

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A STORY OF THE TRUSTS
BY JANE RICHARDSON

CHAPTER XIII (Continued).

He said this with all the sweetness and persuasion she had remembered for so long. She could not answer him, and she made a compelling gesture as if to stop him. She longed to tell him what she thought of his cowardly tactics which had been shown in his appeals to the foibles and weaknesses of her mother's nature.

"You know what I have to say—"

"I do not wish to know—I refuse to hear!" she interrupted him sternly.

"You know why I am here—why I've come—"

"Not by my invitation! Never from my asking!"

"How can you be so hard? Why will you not hear me?" he pleaded.

"Because I would spare us both what can only be painful humiliation."

"Oh, Eleanor, think of the old times—the old days!"

"Can you ask it?" she looked at him with scorn and contempt. "Rather, ask me to forget them! They are past and I would not have them return. If I could work a miracle that would restore you to me this moment—I would not do it. Once I may have loved you—not now!" Her voice was low and calm. It thrilled him with an almost irresistible passion. Her very strength roused within him the brute that seeks to master.

He rose and went quickly to her with hand outstretched, but she cried out vehemently with a gesture of repulsion:

"Do not come near me! Do not put your hand on me! You must go!"

He pleaded and protested, asking her over and over again to forgive him, saying that he had repented a thousand times.

"Forgive you? I have nothing to forgive. You have my gratitude. You spared me the still greater misery of a marriage that could have had but one ending!"

"You mean this?"

"I have lived to realize it with thankfulness, and since I have—it is impossible for me to resume the old relations. Even you could not expect that!"

Bannister hung his head, suffering the mortification of her contempt. He could make no reply, but her terrible words neither angered nor convinced him. They filled his soul with a dogged resolution to have her at any cost! Even though he might speedily repent of it and curse himself for a fool.

Eleanor maintained an outward composure, and said coldly:

"This is my mother's house and I cannot close the doors against those whom she chooses to receive, but if you have a spark of manliness, should you come here again—as I should think you would not—spare me the effort of seeing you!"

Bannister did not reply, but he thought it prudent to bring the interview to an end. He walked into the hall, not without dignity, and left the house.

Eleanor sank into a chair by the hearth, covered her eyes with her hand, and fell into a retrospection of the unhappy past. When Bannister had sought her with his first professions of love, his faithlessness, the sorry use he had made of his life, her father's death, their poverty, her mother's gradual decline—all were remembered.

The fire crackled softly on the hearth, the

wind shook the branches of the rosebush outside the window, which tapped against the panes like ghostly fingers. The chill twilight of Autumn was falling.

Her reflections gradually emerged from their dark depression. She thought of the young girls in whose lives she had become so absorbingly interested, of her mother so dependent on her for care and comfort, and who, she prayed, might be spared for many years no matter how querulous and exacting she might become. A sudden glow came into her eyes—she saw before her another face, heard the tones of another voice and she realized that by some undefinable process another love had grown and strengthened in her heart. She had divined Brainard's secret when she was not sure of herself. Now doubts were cleared away by means of the painful experience of the past hour.

She was aroused from her reverie by the rattle of wheels and she looked out to see a carriage halt before the gate. She realized that something had happened, and fearing to frighten her mother she went swiftly to the door and opened it noiselessly. Teddy Wilkins, pale and fainting, sat beside Susan Johnson, who supported him on one side, and a doctor upon the other. Susan would not consent to have him taken to the hospital—he must be brought home where she could nurse him herself. The doctor agreed with her, saying that, while the wound was ugly and painful, it was not likely to result seriously, but the patient would require careful nursing. He was carried into the house and Ned, Eldora, and Alonzo, with the half-distracted Mary, arrived a few moments later.

Eleanor begged that she might keep the children, and dispatched Ann to Susan's assistance. In a short time Teddy was in his comfortable bed, his wound dressed and he had fallen asleep, while Mary sat in an adjoining room.

There is a mysterious law governing the approach of misfortune. The wave, once set in motion, swells and advances along the course marked out for it and falls at last with overwhelming force, breaking and scattering its wreckage far and wide, subsiding only when there is nothing left in its path to destroy.

Ned and Eldora cried bitterly with fright and pity over Teddy's hurt. At last the boy curled up contentedly with his head against Eleanor's knee and fell asleep, and Eldora sat beside her idly turning over the leaves of a book in the firelight.

Mrs. Crofton had made no sound since she had gone upstairs. Once Eleanor thought that she heard her moving about her room and she listened with strange dread. At last she became so anxious that she felt she must go to her. Motioning Eldora to take her place she shifted the head of the sleeping boy to her lap and stole from the room. The upper hall was quite dark and hesitating an instant, she softly opened her mother's door. The fire had almost died out, there was no light except from the glowing embers. She paused upon the threshold with a loudly beating heart; half-blinded by the light which she carried, she perceived the indistinct outlines of her mother's figure stretched upon the sofa, the soft folds of her black gown falling smoothly to her feet, her beautiful hands slightly folded.

"Mother," she called, but there was no

response. "Mother!" she cried again in tones so strange and wild that Ann, in the room below, heard her and came running up the stairs. She caught the lamp which Eleanor's trembling hands could scarcely hold, and they looked into each other's faces—the faithful daughter and the faithful servant—drawn together by a common impulse of fear, then bent over the woman who would never again require their devotion.

She had slipped easily from life while she slept, as she might have chosen to die. There had been no hideous and wasting sickness, no loss of reason, which she had covertly dreaded. The room was in exquisite order, even to the fresh roses upon the table. The proprieties, for which she had such veneration, were all respected. Throughout all her life she had had her will, and even in death she had prevailed.

"Go—tell Susan," cried Eleanor, after a time. "Keep it from Teddy—he must not know—it would harm him—" she said, even in the midst of her grief, considerate of another.

Susan came at once greatly shocked, but not unprepared, for she had foreseen the approaching end which was now fulfilled.

"Oh, you poor thing!" she cried, with streaming tears, taking Eleanor in her arms as if she were a child. "You must go away now, and leave everything to Ann and me!"

Eleanor looked once more at the silent figure on the sofa and said to Susan:

"I will go since you wish it, but, can't I—"

Susan gently shook her head, and she went away to her own room in unresisting obedience. She threw herself upon her bed and overworn by the events of the day which crowded and confused her brain, she fell into a deathlike sleep, from which she briefly roused once to hear voices murmuring tender words at her bedside, and lapsed again into a stupor.

She awoke suddenly and it was broad day. Beside her sat Miss Abigail. She did not attempt to offer words of condolence, but leaned over her and said:

"Robert is in the parlor, dear, but you need not see him till you are quite ready!"

"Not now! Not now!"

"Very well, dear, he will come again."

Eleanor turned away as if she could not endure the thought of that dreaded conference over the last offices for the dead. Presently she said: "I leave it all to him—and to you. You know best—"

Not till the next morning did she look again on her mother. As she bent above her, smoothing the soft hair, caressing the waxen hands, she was suddenly stricken and terrified by her own utter desolation and, turning slowly away, she went back to her room.

In the course of the afternoon Brainard came. His heart ached with pity as he thought of her loneliness. He strongly endeavored to summon up the self-control he knew he would sorely need in her presence. This was no time to betray his own hopes and desires; dignity, honor, manhood forbade it!

As he entered the parlor she stood before the fire, her head bowed, her hands clasped listlessly. She turned toward him a face so wan, so miserable, so changed, that his heart was wrung. He made some slight exclamation and hurried to her, with outstretched hand. He could scarcely keep back the words he had determined not to utter. Sympathy and tenderness he did not conceal, as he clasped and held her cold fingers. They broke down her rigid self-control and, without volition, her head sank upon his shoulder, and she broke into bitter sobbing. His hand trembled as he dared to stroke her ruffled hair, and his heart swelled to bursting with the urgings of his love. But his honor held his emotions in check. Her childlike abandonment to grief

upon his breast must not be presumed upon. What other refuge had she? If she were rudely startled she would leave him—perhaps condemn him when her grief subsided. He was constrained to silence by the very force of his feelings. She was not thinking of love, but of death!

Presently she withdrew to the little sofa and sat down upon it. He stood before her and said gently:

"Tell me, if you can, if everything is done that you wished."

"I leave it all to you. You must decide—I cannot!"

He took his leave quietly, but there was a living hope in his heart. In the hour of her extreme need he was there; she had trusted him as no other. It was prophetic of that time to which hope pointed when she would trust him all in all.

(To be continued.)

Our Readers' Opinions

Commends Colonel Church

Editors Christian Century: I read with much satisfaction the address of Col. Church. It is a remarkable document. I find myself in full accord with much that he says, particularly with his plea for breadth of fellowship. I rejoice that he had the courage to stand up before that vast host and give utterance to what he believed was needed, in spite of the fact that he knew his message would be rejected by many. I'm heartily glad he did not conceive of his subject as the Christian Century outlines it for him. How his address glows with the fire of firm conviction! No surrender there! He has driven a stake that stands high, but the church will have to level up to it—or retire! What a striking coincidence is the speech of President Faunce of Brown before the Baptist Congress.

WILLIAM F. CLARKE.

Superintendent of Public Schools, Forsythe, Montana.

Commend Christian Century

Dear Bro. Morrison: I am sending you a brief report of a year's work and you can use it or not as you see fit. I am very much interested in your editorials. Your work is a constant surprise to me, and I am in hearty sympathy with most all of your writing. I am especially delighted with the general spirit of the paper and its fearless utterances on all subjects. May the dear Lord bless you in your work.

GEORGE F. DEVOL.

Editors Christian Century: I want to tell you in a practical way how helpful our Christian Century is. Two weeks ago I was busy trying to launch a men's class. I had several talks with men of different business and professional interests and with one of our leading doctors, in particular, all of whom brought before me many problems that were hard to solve. Then I had just finished reading "The Calling of Dan Matthews," when The Christian Century came filled with articles and editorials (such as "What Shall We Preach") that just helped me at the very point I needed help.

Last week I was in deep difficulty in a sermon on the question of the adjustment the church would need to make to meet the demands of the new decade when The Christian Century again came having that most excellent address given by Brother Todd, and many other vital things that seem to fit into my every-day-needs and help me at all points of difficulty. And what shall I say of those uplifting Sunday-school lessons that help one teach a men's class in a man's way? Time fails me. The Century is practical enough to assist me in my work-a-day needs, and ideal enough to place high before me inspiring standards. Helping me thus, it will help our people. Therefore, send me about one hundred sample copies (one for each family) of your next issue. I will be delighted to interest all I can in this helpful paper.

Yours sincerely,

Massillon, Ohio.

H. E. STAFFORD.

The Altar

I wish to thank you for the altar department. There is much need for that kind of urging and teaching.

Comparatively few families even give thanks at their table, fewer still have a time for Scripture reading and prayer.

A suggestion concerning the prayers you are printing. I have found Christ in a very few of them. These years I have taught the people that every prayer should be in his name.

You ask for our practice. My wife and I set up a family altar the second day after our marriage, seven months before we had a home. While our children were with us we sang a verse or two and knelt in prayer just before retiring at night. Before breakfast we read each one from his own Bible, beginning with the oldest person present a verse to the end of the lesson, then knelt in prayer. Though alone now we keep it up. Almost forty-nine years this altar has been standing. It has not been a task to find time.

Morristown, Ind.

E. L. FRAZIER.

Thresh It Out!

Editors Christian Century: Since the issue of immersionist vs. optionist is now fairly joined in the baptismal case it is well to thresh it out "to a frazzle." The following queries are therefore presented:

1. "The baptism of John, is it from heaven or of men?" If from heaven, whence and when came John's commission to baptize? If of men, how did baptism become a part of righteousness which Jesus could fulfill only by being baptized?

2. Does not the scholarship of the world agree that dip or its equivalent is the primary meaning of the word baptize? Or is there any other meaning given which expresses what a man can do of which another man is the subject?

3. Is there any lexical authority approved by scholarship that gives sprinkling or pouring among the meanings of *baptizo*? If so, name such authority.

4. Have Matt. 3:13-17 and 28:18-20 a rightful place in Matthew's Gospel? If not, why not?

W. L. HAYDEN.

Another View of Baptism

Editors Christian Century: Your leading editorial in Christian Century of January 20, was read with interest. There is nothing new in it. We have been preaching that from the beginning. But you have such a fresh way of saying things, of putting a new suit of clothes on old ideas as to make even an old man like myself feel that you are really saying something new.

You argue that immersion is common ground; all concede it, therefore we should no longer debate the question but plead, exhort, for its practice by everybody for the sake of Christian union. Is it at all probable that this exhortation can ever be made adequately effective? The large majority of the Christian world has come to see this subject differently. Immersionists are in the minority, decidedly so. The Christian people who have accepted sprinkling for their baptism have not been thoughtless. They have reasoned all around, all over, and all through this subject. Let us consider some facts.

Baptism was originally not a divine but a human institution. God accepted baptism at the hands of men. He appropriated a human idea. What was the original meaning of bap-

tism? Water is the universal element for cleansing, hence the symbol of purity. As Alexander Campbell says, "Water is the universal symbol of moral purification." But will not a pint of water symbolize this idea as well as a river? It is not the quantity but the quality of the thing. In the earlier and cruder ages men immersed the body in water as a sign of moral purity. God accommodated himself to their ideas. Hence John the Baptist and the apostles immersed people to symbolize the remission of sins or moral purification. But immersion in many instances is an inconvenient, uncomfortable and impracticable thing. And as civilization extended men, seeing that a small quantity of water could set for the original idea of purification, adopted sprinkling. If God accommodated himself originally to men's ideas and customs, will he not be as accommodating now? It is the moral purification that he is seeking rather than the symbol of it—the substance rather than the shadow. But you say sprinkling does not meet the scriptural expressions, "buried," "risen," "planted," etc. Very true. But these are after-thoughts. The death, burial and resurrection of Christ were not originally in the form of baptism as practiced by men before the day of Christ. That is simply the literary adjustment of thought in after writers just as these same writers adjust Jewish ideas and customs to Christian thought when they speak of "altar," "laver," "incense," "sacrifice," etc.

Mr. Editor, I do not doubt that immersion was the original form of Christian baptism, but I do doubt whether it is essential to the validity of baptism today in the eye of God. Where is the weakness of my reasoning?

The Savior washed the disciples' feet and thus taught them the lesson of serving. "I have given you an example," He said, "that you also should do as I have done to you."

Now some people cling to the form of this service and make feet-washing a church ordinance. Did the Savior mean that? Of course not. He only used this custom at the time to set before them the lesson of humility and service. "If I, the Lord and the Master, have washed your feet, ye ought also to wash one another's feet." Again He says, "I am among you as one that serveth." Serving others is the substance of the thought. This is essential and permanent. Washing the feet was a present, incidental and temporary form or custom.

The idea of moral purification is essential and permanent. It was originally symbolized by immersion in water. Is this form essential and permanent, or incidental and transient? Personally I have never preached or practiced anything but immersion. In doing this I have no doubt of its acceptance with God; but I do doubt whether this is essential to the validity of the ordinance in the view of God.

"Salute one another with a holy kiss." Some people observe this today with religious scrupulosity. The idea of saluting one another with Christian affection is essential; its form of kissing, a common social custom of that day, is accidental. The one is permanent the other is transient. This illustrates my idea. But analogies, I know, prove nothing, though they may give good grounds for reasonable presumptions.

Liberty, Mo.

A. B. JONES.



What Is Life to You?

To the preacher life's a sermon,
To the joker life's a jest,
To the miser life is money,
To the loafer life is rest.
To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient,
That needs treatment right along.
To the soldier life's a battle,
To the teacher life's a school;
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine,
Life's a long and heavy grade;
It's a gamble to the gambler.
To the merchant life is trade.
Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player life's a play;
Life may be a load of trouble
To the man upon the dray.
Life is but a long vacation
To the man who loves his work:
Life's an everlasting effort
To shun duty, to the shirk.
To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

—Ideal Reserve.

Six Feet Two

By Grace Wood Castle.

"Zi" Woodson was standing under one of the rafters in the low chamber of the horse-barn at the farm, and it would have puzzled an on-looker, if such there had been, to decide just what he was doing. This room was used to store odds and ends of tools, harness, and the like and had evidently been built for the accommodation of persons shorter than he, for the rafters were set so low that he could barely stand upright under them.

As he moved his head back and forth and from side to side, he knew by the way the rough unplanned wood pressed and rumbled his curly hair, that in the two months that had elapsed since he last stood there he had grown perceptibly taller, and the gloomy expression that overspread his face when he became convinced that this was true, added to his ludicrous appearance. He sat down on a nail-keg and audibly consoled with himself.

"I wish't I was dead. Seventeen years old and over six feet tall and still a-growin' . . . Don't believe I'm ever goin' to stop. . . . Joe and John and Charley—little runts, all of them, and me stretching up like Jack's bean-stalk. . . . Arms like a windmill and legs like a derrick," he groaned, eying the offending members disparagingly.

"An' as if that wasn't enough, I must be nearsighted—can't tell my own brothers across the road without spectacles; an' they make my head ache and make me look like

a foolish old owl, besides. . . . Of course my hair had to be red, too—the only red hair in the family. . . . O I'm a freak all right," he went on bitterly. "I sha'n't dare to go to the circus next spring; they'll want me for a side-show. I wish—"

"Amaziah," came his mother's voice from the stable below him and as he descended the ladder, she said impatiently: "I called you a dozen times. Are you getting deaf?" At the last words the boy winced. "Probably that'll be the next thing," he muttered to himself. "What is it mother?"

"Mr. Jones just stopped on his way from town and brought a letter from the post-office," she answered. "It's from your uncle Amaziah's widow and she writes that she is going to make us a short visit and that she'll get to Fairleigh at five o'clock this afternoon and wants us to meet her. Your father won't be back with the team until night, you know, and the boys are away. You'll have to take old Nell and the buggy and get started as soon as you possibly can." Zi looked his dismay.

"How'll I know her? I never saw her an' I'd rather be thrashed than go, anyway. I'm a pretty looking specimen to meet a stranger," he said bitterly, "and from the city, too."

"You'd look a sight better if you didn't think so much about yourself," said his usually sympathetic but now worried mother. "And as far as knowing her is concerned, none of us know her from Adam. She ought to know you though; you're the living image of your uncle Amaziah."

"Well, she can't be any great shakes then or she wouldn't have had him," and comforted by this conclusion, which made the guest seem less formidable, he hastened to hitch old Nell to the top-buggy and in ten minutes he drove up to the porch door, ready to start. His mother brought the robe and whip and looked wistfully at his shabby clothes—the only ones he possessed that were not hopelessly outgrown.

"You've got to have a new suit somehow," she said, but if we have to pay Amaziah's claim I don't know what—" Zi didn't hear the rest, but he had plenty of time before the three miles of rough, rutty roads were covered to think the matter over for the thousandth time. Ever since he could remember he had heard this claim mentioned between his father and mother and always with apprehension, and had come to understand as he grew older that the payment of it was impossible without selling the farm, the income from which left no margin of profit after supporting the family.

Zi's grandfather had left the farm to his two sons, Alexander and Amaziah, the latter but a lad at the time of his father's death and the former already married and the father of a baby son. The brothers were utterly unlike in temperament, and disagreed continually as to the management of their joint property.

This went on for two years, then one day the younger brother packed his belongings, hugged the curly-haired three-year-old who was named for him and with hardly a goodbye set out to seek his fortune, and they never saw him afterward.

From the few short letters received from him during the next fifteen years they knew that he had gone to a distant city, learned the trade of a carpenter, afterward becoming

a contractor, had married well and had prospered. He had never in those letters mentioned his interest in the farm and this visit of his widow a few weeks after his death by accident, was—Zi knew—a momentous event to the family.

Old Nell was a poor traveler and the day a cloudy one in early November, so it was nearly dark when the boy drew up to the little station, sprang out and tied his horse to a ring in the platform. The train had come and gone and he could see through the nearby window that the only occupant of the little waiting-room was a lady dressed in black with two suitcases beside her.

It took all the courage he could muster, this shy lad with the stature of a giant, to open the waiting-room door. That achieved, he was unable to advance or retreat or to say a word. The lady—startled, as she afterward told him, by his resemblance to her late husband—gazed at him without speaking. After what seemed to Zi a long time but was really but a few seconds, she rose and came toward him with outstretched hand.

"I am sure you are Mr. Woodson, my husband's nephew," she said with a voice and manner that captured the lad's fancy at once, though the "Mr. Woodson" so flustered him that he could only ejaculate, "Yes, ma'am," in a strained voice.

He felt relieved when they were safely started, with the kindly darkness hiding his shabbiness and awkwardness. He had dreaded the ride home, but long before it was over he found himself talking to this stranger, who insisted on his calling her Aunt Mary, almost as freely as to one of his own family. On her part she made the most of this opportunity to become acquainted with the one who, unknown to him, had furnished the principal motive for her visit.

At the sound of wheels Mr. and Mrs. Woodson had gone out to the porch and were much surprised to hear Zi's voice, sounding not at all embarrassed, call out cheerfully as the light from the open door revealed them: "Here we are Aunt Mary. That's father and mother." Unconsciously, the father recognized the new note in his son's voice and called a younger boy to "put out" the horse; an unprecedented proceeding that left Zi free to follow the others into the house.

Pleading fatigue, the guest retired early but not before placing in the hands of her brother-in-law the paper which—executed years before—gave him full ownership of the farm.

In the week she spent with them, all learned to like greatly this kinswoman, and to understand that the passionate, arbitrary boy who had left his home so unceremoniously had grown into a capable, honest and successful man whom she had loved sincerely. Toward the end of her stay there was a long talk one night between the three elders and the next morning Zi's mother took him aside and told him that his aunt wished him to go home with her for a time.

"Do you want to go?" she asked with a choke in her voice, and as he did not answer she went on: "I know you do, and I want you to; she can do so much for you that we can't. She says that your eyes must be examined and your glasses changed; that you must go to a dentist and that there should be physical training to correct your habit of stooping. She says that it will be

much better for you to be among strangers awhile; 'till you've caught up with your body,' was the way she expressed it. Seems as if I can't let—" here she broke down entirely.

Zi was much distressed to see his undemonstrative little mother give way. "I won't go if it's going to make you feel bad, mother," he managed to say, though every nerve thrilled with joy at the thought of going."

That evening—they were to start the next morning—Aunt Mary asked Zi to take the second suitcase, which had stood in the entry unopened since her arrival, up to his room and see if the things in it fitted him. After he had been upstairs half an hour or so they heard a knock at the front door, which was seldom used, and Jo rushed to open it. There was a short silence and then they heard Jo's voice asking in a hesitating, awed tone: "Won't you come in sir?" He had ushered in a tall figure wearing a soft hat pulled well down over the forehead, and a long fur-lined overcoat which was unbuttoned revealing a gray suit. They all rose except Aunt Mary, who gave a little gasp and sat still.

Charlie, a lad of ten, was apparently the first to grasp the situation. "It's Zi," he shouted.

"Can't you ask a fellow to sit down and stay awhile?" said a voice with a little tremble in it, from under the wide hat. Then slipping off the overcoat he stood before them in a neat sack suit which fitted him well; collar, tie, gloves, shoes,—nothing had been forgotten. A careful hand had selected from his uncle's wardrobe only articles which were suitable for a young man. He seemed to have shed much of his awkwardness with his shabby, inadequate clothing and they saw before them a not unattractive young man.

Then they all began to talk at once and the burden of their remarks was: "Who'd ever have believed that clothes would make such a difference?"

To this country boy who had never before been on board a train, that next day and night were a revelation. As he lay in his berth, after a day whose every minute had brought new sights and sensations, it seemed too strange to be true. He only a week before had thought most of the time of his arms and legs and red hair and glasses, had hardly thought once of himself all day. He remembered that his mother had often warned him to think less of himself and his looks—his wise little mother!—and thinking of her he went to sleep, lulled by the clickety-click-clack of the wheels that were so swiftly bearing him to new scenes.

THURSDAY, FEBRUARY 17.

Theme for the Day.

The reality and preciousness of the life of Christ.

Scripture.

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . declare we unto you.—I. John 1:1-3.

Lines.

That story, aye, that life and death
Of which I wrote, "It was," to me it is;
Is here and now, I apprehend naught else.
—Robert Browning ("A Death in the Desert.")

Prayer.

Great and merciful art Thou, O Lord. Marvelous are Thy gifts to us. Thy praise is on our lips when we think of Thy goodness. Most of all has the life of Christ made real to us the character of God. Save us, we pray Thee, from the mistake of putting him out of our lives by the intrusion of other interests. May he come into our hearts and drive out every hostile thing, even as he drove the traders from the house of God. And may he abide with us forever. Amen.

FRIDAY, FEBRUARY 18.

Theme for the Day.

The wonder of love.

Scripture.

Many waters cannot quench love; neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly condemned.—Song of Songs 8:7.

Lines.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—Bourdillon ("The Night Has a Thousand Eyes.")

Prayer.

Our Father, Thou hast revealed Thy love to us, even while we were yet sinners. Make plain to us, we beseech Thee, the way of our duty, and the happiness that comes from loving Thee and our fellowmen. Let there be no complaining of Thy providence, no wrong or evil thought. Preserve those who are in high position from pride of success, and those who are obscure from bitterness. And may the love that thinketh no evil abide in our hearts. Amen.

SATURDAY, FEBRUARY 19.

Theme for the Day.

The light of the world.

Scripture.

Jesus spake unto them saying, I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life.—John 8:12.

Lines.

O Light, that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

—George Matheson ("The Cross.")

Prayer.

Thou who didst command light to shine out of darkness, shine in our hearts, we pray Thee, and help us to rejoice in the knowledge of Jesus Christ. As Thou hast opened for us the prospect of glory and immortality, may we have courage and good hope in following it. By ways that we know not, lead us to the heights on which Thy sunshine rests forever. By the narrow path of obedience bring all seekers to the clear light of Thy will and liberty. Through Jesus Christ our Lord. Amen.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 13.

Theme for the Day.

God's presence in his House.

Scripture.

The Lord is in his holy temple; let all the earth keep silence before him.—Heb. 2:20.

Lines.

Dear Lord and Father of mankind

Forgive our feverish ways.

Reclothe us in our rightful mind;

In purer lives thy service find;

In deeper reverence, praise.

—J. G. Whittier ("Longing for Peace.")

Prayer.

O Lord, we thank Thee for the day or rest. May it be to us a foretaste of that rest which remains for the people of God. May we revere the House of God, and enter it with joy, bringing our offerings of thankfulness and praise. Bless the preaching of Thy Word today, and may its blessed results abide in many lives, and most of all in our own. Keep us from sin this day. For Jesus' sake. Amen.

MONDAY, FEBRUARY 14.

Theme for the Day.

The world-wide way for Christ.

Scripture.

He shall have dominion also from sea to sea and from the river unto the ends of the earth.—Psa. 72:8.

Lines.

For him shall endless prayer be made

And endless praises crown his head;

His name like sweet perfume shall rise

With every morning sacrifice.

—Isaac Watts ("The Messiah.")

Prayer.

Our Father, we thank Thee that Thou hast called us to so notable a task as the evangelization of the world. Christ must reign over all the nations and Thou hast honored us with the enterprise of bringing this to pass. Our thoughts expand in the presence of such a glorious service. No longer are we satisfied with trivial things. Assist us to be worthy of our high calling. May we plan generous things for Thy kingdom. And may our Master approve our service. Amen.

TUESDAY, FEBRUARY 15.

Theme for the Day.

The blessing of night and its rest.

Scripture.

When thou liest down, thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet.—Prov. 3:24.

Lines.

O, holy night! from thee I learn to bear

What man has borne before!

Thou layest thy finger on the lips of care,

And they complain no more.

—Longfellow ("Hymn to the Night.")

Prayer.

Holy Father, we bless Thee for the day with its work, and for the night which brings its rest. Into Thy loving care we resign ourselves when night closes about us, for it is Thy gift, and Thou doest all things well. May each night bring us its renewal of strength, and when we rise may it be with the thought that we are still with Thee. We ask in Jesus' name. Amen.

WEDNESDAY, FEBRUARY 16.

Theme for the Day.

Job's example of suffering and patience.

Scripture.

We call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful.—James 5:11.

Lines.

I mention still

Him, whom thy wrongs, with saintly patience

borne,

Made famous in a land and times obscure;

Who names not now with honor patient Job?

—John Milton ("Paradise Regained" III.)

Prayer.

Hear us in Thy mercy, gracious Lord, when we draw near with our imperfect supplication. Grant us the patience that overcomes all difficulties through faith in God. We thank Thee for the lives that illustrate the great virtues which beautify character. May we not think the days of heroism past forever, but rather the more earnestly seek for ourselves the graces that endure. In our Master we have the supreme example. Help us to follow him. Amen.



Sunday School Lesson

By Professor Willett

Ruling Ideas*

The Sermon on the Mount is not a logical treatment of a single topic, but a cluster of suggestive sayings regarding the contrasts between the ruling ideas of the age in which Jesus lived and those on which he would have his disciples fix their attention. This surprising antithesis makes up a large part of these sayings of our Lord. Few men could have thought in that day that what seemed such impracticable directions for the conduct of life could ever come to be taken seriously and actually be organized into a working program of daily conduct. And yet that is precisely what Christianity has compelled men to do. To be sure these ideals have not yet won their way in more than a small degree, but they are daily finding new adherents and bid fair to become the controlling principles of the age to come.

The Worship of Money.

Perhaps there has never been a generation so hard to persuade that the acquisition of wealth is not the chief end of life as our own. Other generations have, through the very narrowness of the margin of life, recognized the value of other things, like heroism, self-denial, patience, frugality, humility and reverence. But our generation dislikes very much to hear about these things, and believes that there is one and only one chief end of life, the acquisition of money and the enjoyment of the things which money will bring.

Jesus set himself squarely against this view of life, that was also one of the ruling ideas of his generation. The spread of Roman power had brought great wealth to some, and the spectacle of indolent and luxurious life was set before the people by the conduct of the emperors and the ruling classes generally. The same spirit spread into the colonies, and it was difficult to persuade the people that any other interpretation of life was worth while. The words of Jesus in opposition to this theory must have seemed futile indeed. What was the use of living if men did not become wealthy and indulged themselves in all the luxuries which wealth could gather?

The Contrast.

But Jesus knew that such a view of life was wholly false. Nothing can be regarded as wholesome and sound as a theory of living that does not apply to all classes. Yet it is perfectly manifest that only the very smallest percentage of humanity can gain any considerable degree of wealth. If, then, happiness depends upon this, it is certain that the vast majority are foredoomed to disappointment and failure. Even a large proportion of those who gain some reasonable share of wealth lose it again, and upon such a throne, are rendered by that experience incapable of enjoying life or being serviceable to their fellow men.

It must be possible, then, to find another

way to happiness and usefulness. This Jesus insists is by putting one's treasure where it is not likely to be lost by bad investment, theft, nor wastage. Of course, "laying up treasures in heaven" means the accumulation of those qualities and virtues which are assets in the life of the kingdom of heaven, of which Jesus was constantly speaking. It is the estate of being "rich toward God" of which mention is often made elsewhere. Such wealth as this cannot be wasted or lost, and it is the only kind of property that remains in possession through every crisis.

The Single Eye.

The Master then commented on the impossibility of keeping an eye on the prospect of getting rich and at the same time concerning one's self profoundly with the effort to secure the riches of character, the only ones that can be recognized in the kingdom of God. The distraction of attention by dividing interest between two such contrasted objects is like seeing with an eye that is blurred. If one looks with single-hearted purpose at the great enterprise of interpreting God's will to the world and of revealing it in one's own life, then his whole being is flooded with the light that comes in through the clear window of the soul. His eye is single because he has only one supreme interest. But if with wavering attention he goes from this to that, and looks only with clouded vision upon the fair ideals of character and of truth, he misses the true light, and falls into that darkness of wasted effort and failure at last; and how great is that darkness!

The Cult of Mammon.

There was an old heathen divinity of the name Mammon. In the thought of the Jews of Jesus' day it stood for the love of money. Jesus said it was impossible to have that god as the object of worship, and at the same time to love and worship the Father in heaven. The two masters would always be in conflict with each other. One cannot serve God and Mammon.

But he recognized that a certain care for the future was proper and necessary for all his followers. They must not recklessly cast themselves adrift from proper effort and just provision for coming days. And here one of his greatest lessons was taught. The prayer, "Give us this day our daily bread," implied a just concern for physical blessing. But it implied also that these were to be sought with natural and wholesome effort, under the blessing of God, and were not to distract attention from the serious business of life, the gaining of character and the performance of the will of the Father in the world.

To go beyond this point in anxious regard for the future was to put second things first and forget the greater interests of life. The early Christian society rejoiced in the privilege of giving up its worldly possessions that all might be cared for on an equal footing. The mediæval church taught and to a large extent practiced the virtue of poverty, and hundreds of earnest and consecrated preachers of righteousness journeyed over Europe possessed of nothing but the simple clothing, staff and scrip required for their journey, and

the food which was given them by kindly hands. But the modern world, and with it the modern church, has forgotten the fine virtues of poverty, humility and obedience, and is tempted to accept the world's standard of financial measurement for all enterprises. It will come back one day to Jesus' estimate of real value.

It is not the proper care for the future, but undue and anxious thought, that absorbs concern and obscures more important things, that Jesus deprecated. Birds and flowers, he said, were cared for by the Father's hand. And men who were of infinitely greater value would be cared for in the same way, if, like the birds and lilies, they fulfilled with hearty cheerfulness the will of God in a social order that sought his glory. One day men will learn this truth also, and know that the great and good of all history have been those who, forgetting the physical standards of comfort and affluence, have given themselves rather to the realization of Christ purposes in the world, and thus have achieved true and lasting success.

Losing and Gaining Life.

They have not been men and women of wealth. On the other hand, they have not failed to prove the fact that those who seek the kingdom of God and his righteousness are likely to make good in the simple needs of daily life. Nothing is more pathetic than the superficial and false standards which the modern world has created for itself. Men and women are losing their lives because they imagine that only by the possession of wealth can happiness be found. Most of them fail even on this low level, for the number who win wealth is very small, and those who fail are thrown back too frequently into embittered and protesting states of mind, from which no service of good will to the world can be hoped.

Upon reflection, then, it is clear that Jesus' teaching regarding the worldly spirit as contrasted with the spirit of trust in God is proving itself true in the experience of every man who tests it. One need not be a literalist nor go to extremes in the advocacy of poverty and renunciation to see that Jesus' doctrine of the modest, simple and wholesome life, that accepts with gratitude what reasonable effort brings under the blessing of God, is the normal and right life to live. To miss this is not only to miss happiness but as well the opportunity to render any service to the world. And so the text which might be used as the central truth of all this portion of the great discourse is, "Seek ye first God's kingdom and righteousness, and all these things shall be added unto you. Be not anxious."

In a Reflective Mood

Some time-honored things are honored in no other way.

Advice that accords with our plans is heartily welcomed.

The Golden Rule—something our neighbors should conform to.

Foresight is not genius, but sometimes it is a good substitute.

Life is largely guess-work, with most of the guesses, misses.

The old-time vices and the old-fashioned virtues we have ever with us.

With all our boasted ingenuity, no one has yet invented a fool-proof gun.

*International Sunday-school lesson for February 13, 1910. Worldliness and Trust. Matt. 6:19-31. Golden Text: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. Memory Verse, 6:24.

Christian Endeavor Lesson

By W. D. Endres

Topic for February 20: Intemperance and Other Sins of the Body. Rom. 8:1-14.

This important subject is apropos of the prevailing habits and tendencies of today among young people. It also gives us an opportunity to say and do some very foolish things unless we stop to think. We should remember that every organ and every function of the body is holy, otherwise God would not have given it to us. It is when we abuse the body or any part of it that we are committing sin. When we are making the gratification of our bodily appetites and desires the object of our thoughts and purposes we "are after the flesh" and "mind the things of the flesh." God is spirit and calls man to a spiritual plane. He would have men to make the things of the higher life, justice, righteousness, kindness, love, the object of our ambition and our bodies should be instruments to help us realize these things. Therefore, "they that are in the flesh cannot please God." But we do well to remember that this is not a wholesale condemnation of the body. Paul also tells us that our bodies are temples of the Holy Spirit. And those who prize the things of God, love, joy, peace, kindness, patience, longsuffering, etc., i. e., let the Spirit of God dwell in them, are not in the flesh. The big truth then for us to remember in the study of this subject is the necessity of self-control. We are endowed with reason and the power to choose, and the body, with all its functions, must be made our servant and we its master.

The use of alcohol as a beverage is one of the most striking and the most common examples of how men may become enslaved to the appetite of the body. The testimony of all is that its habitual use undermines the physical constitution, ruins the nervous system, and renders one unfit for labor. It is admitted too, as a consequence that it impoverishes the mind and degrades the heart.

The truth of this latter statement is the fact that the very great majority of immoral habits, vicious practices, and terrible crimes cluster around the places where alcohol is sold and drunk. Knowing that these are admitted facts the young person who is exercising self-control will not use this stuff as a beverage. It brings harm and only harm.

In this connection we must not overlook other forms of abuse. It is unnecessary to dwell upon those unspeakable forms of social vice which flourish so widely in our great cities among all classes of society—especially those at either end of the social scale. They—all who practice such—are passing swiftly down the road to ruin. Their ways take fast hold on hell. Shun it as the boatman does the rapids of Niagara.

We must not forget the less flagrant but still unholy habits. The boy with a cigarette who tomorrow is the man with a cigarette—if he lives so long—is a pathetic sight. Weakness—both mental and physical, as well as moral untrustworthiness—we all feel even of the boy who uses them, to say nothing of the man. The business man does not want him in a responsible position, to say nothing of the work of the teacher, the moral reformer or the preacher.

If Jesus and Paul be our teachers, sins of the body are not confined to overt act. He who delights and persists in foul stories and vulgar language, goes to the cheap theater and the public dance-hall, where every appeal is made to the sensual, and feeds on cheap and vicious literature is paving the way for his speedy downfall and ruin. Such are essentially after the flesh.

As Christians the trend of our lives is to attain the spiritual—righteousness, truth, kindness, sympathy and service—and we must eschew all things which tend to choke them out.

Foreign Missionary News

W. R. Hunt has located permanently in Shanghai, China. It will be remembered that he was for many years in Chu Cheo. Since going to Shanghai he reports forty baptisms. He expects to build up a strong central missionary church. He has been in China twenty years.

Good news come from our self-supporting native church in Shanghai. It built its own house of worship. It is growing in numbers and in all Christian activity.

James Ware baptized one dozen men and women at the Yangstzoo church recently.

W. R. Hunt has had only three personal teachers in China in twenty years and all of them have obeyed the gospel.

"We are going to make an effort to put our church in the Living-link rank this time." H. A. Kinley, Wilkesburg, Pa.

F. M. Biddle of Wheeling, W. Va., A. F. Biddle of Seymour, Ind., and Mrs. Harry N. Biddle, wife of the late Dr. Biddle of Africa, gave \$200.00 for the purpose of setting up a hospital cabin on the "S. S. Oregon."

The First Church at Wheeling, W. Va., has voted to become a Living-link in the Foreign Society. W. H. Fields is the minister. The same step has been taken by the church at Huntington, W. Va., C. H. Bass, minister. All the signs point to a very large number of new Living-links. This is the first year of our Second Century.

The Central Christian Church, Portland, Ore., has it in mind to become a Living-link in our foreign work at the earliest possible date. J. F. Ghormly is the pastor.

Last week the Foreign Society received two gifts of \$500.00 each on the Annuity Plan; one from a friend in Michigan and one from a friend in Indiana. A week rarely goes by without such a gift and sometimes two or

three of them. Let the friends keep them flowing into the treasury of the Lord, that the Word of the Lord may be sounded out to the perishing.

Bruce L. Kershner, Manila, P. I., reports seven baptisms in the Central Chapel. He also reports twenty-six weddings from June 10 to October 1, 1909.

The church at Winona, Mo., was an "every member church" last year, that is a church in which every member gave for Foreign Missions in the March Offering. This is the only church of this class known to us for 11909. The church at Shiloh, Ind., E. L. Frazier, minister, was in this class in 1908. Norwood, O., will make an effort to reach this rank this year. Norwood is a Living-link, but it hopes also to be an "every member" church.

Miss Lavinia Oldham, missionary of the Foreign Society to Tokio, Japan, says: "On New Year's day three railroad men called upon me and asked me to teach a Bible class in their school every Lord's day. It is a government school for preparing men for railroad positions, and the men have been selected from every province in Japan."

John Johnson, Nantungchow, China, reports a Sunday-school in that new station and that a lot has been secured for the new hospital.

Never before have the prospects for the March Offering been brighter. A large number of new churches are being enlisted, and all the indications point to a higher standard in the gifts.

The receipts of the Foreign Society for the first four months of the current missionary year amounted to \$25,639, a gain of \$3,685. There has been an all-around gain and the signs point to a general advance.

Last week a friend in Kentucky sent the Foreign Society \$500 on the Annuity Plan. He rejoices in the opportunity of helping on the gospel campaign in this way.

Thousands of friends will be glad to know that the mission boat, the "S. S. Oregon" was shipped from the port at New York January 29. It will be landed at Matadi, mouth of the Congo, Africa. It will be taken up the Congo river to Leopoldville on the Congo railroad. At Leopoldville it will be met by Dr. Dye and other missionaries and there will be put up and will be taken up to Bolegne on her own steam. This is a new and important epoch in our work in Africa.

The Foreign Society lost one of its best friends in the death of the late Lathrop Cooley. He helped the work with wise counsel, earnest prayers and with his money. He had a world-wide interest in the spread of the gospel.

The serious sickness of Mrs. M. D. Madden made it necessary to call her husband by cablegram from Sendai, Japan. Mrs. Madden is now better. One of the most aggressive and use ful evangelists in Japan is our own M. B. Madden. He is ready to visit churches if his wife continues to improve. The church at North Tonawanda, N. Y. supports him. V. W. Blair is the pastor.

An increasing number of churches are planning to enter the Living-link column in the March Offering, and it is encouraging to note that a number of churches formerly supporting a Living-link expect this year to raise \$1,000 or more.

The way the March Offering supplies are being ordered from the office of the Foreign Society is encouraging indeed. Words of cheer come from every quarter. All the signs point to the greatest offering in our history. We suggest to the churches that they be prompt in ordering their supplies and making the necessary preparation.

We hope every church in the Brotherhood will plan to hold a Foreign Missionary Rally Sunday evening, February 27. A suggestive program will be furnished upon application.

The increase in expenditure in China has leaped from \$52,257 to \$71,785 last year; the increase on the border of Tibet has gone up from \$3,777 to \$7,911; in the Philippine Islands the increase has been from \$10,063 to \$24,533; in Africa the increase has been from \$8,112 five years ago to \$31,925 last year.

J. H. Goldner, pastor of the Euclid Avenue church, Cleveland, O., says: "You will be pleased to know that our church has voted to treble its offering for Foreign Missions, that is \$2,000." This is good news and this reminds us that the East End Church, Pittsburgh, Pa., expects to double its offering and give \$1,200 instead of \$600 as last year. The First Church, Louisville, Ky., hopes also to increase its gifts for Foreign Missions this year. It has been standing loyally by the Living-link and now it wants to move up a notch. A number of churches are taking this step. Let this spirit spread to every church in the whole brotherhood.

The Laymen's Movement is effecting great things for Foreign Missions. Our people have been wonderfully helped by it in Pittsburgh. All the Protestant churches of that city have about determined to double their gifts of last year. This is true of other cities as well. Our preachers and brethren generally should avail themselves of the advantages of the Laymen's Movement in communities where the conventions are held.

The following report indicates a fine condition of growth and progress: "We have closed six years' work as pastor of the Jewell Christian Church, and are entering upon the seventh. During this time a debt of \$605 has been paid, a parsonage valued at \$2,500 has been built, expenditures to the amount of \$400 has been used on the church building, and a \$350 piano has been installed in the church. The church is on the state honor roll every year. The church is becoming intensely missionary. More than one hundred have been added to the church during this time. All departments are in good working order and we begin the new year with fine prospects."—B. A. Canner.

Church Life

Certain considerations make it impossible to fulfill our promise of a special Graded Sunday-school issue this week. This will be on the schedule at the earliest moment allowed by other interests which press for space.

The article on Our Readers' Opinions page last week entitled "Is God Christlike," was written by Evangelist J. M. Lowe, whose name was omitted by our error. Some of the considerations which Mr. Lowe urged seem to us to be true and not at all opposed to the editorial which called forth his excellent article. We agree with him, of course, that God is first in point of fact, but the inquiry and quest of each soul is to know what sort of God he is, what his attitude is toward us men. This question is not answered by mere innate ideas, but by Christ. He reveals the Father, he tells us that God is like himself, that he is a Christian God.

There were four additions to the church at Arkansas City, Kansas, January 23. Thomas Popplewell is pastor.

"We are using in our home 'The Daily Altar,' with a great deal of delight and satisfaction."—Garry L. Cook.

Chas. E. McVay has been assisting Pastor R. H. Heicke in a meeting at Fort Madison, Iowa. There were thirty-nine accessions.

G. W. Brewster, of Healdsburg, California, will begin work as pastor of the church at San Jose, about the middle of February.

P. H. Welshimer, pastor of the church at Canton, Ohio, will hold an eight days' revival meeting, beginning Sunday, February 27.

B. F. Shoemaker, after two years' pastorate at Nevada, Ia., has resigned. He has not announced his plans for the future.

The Christian Endeavor societies of Washington are in a contest for attendance and membership, which is developing great interest.

Hon. T. W. Phillips and Crayton S. Brooks were the chief speakers at a recent meeting of the men's club of the Second Church, Warren, Ohio.

The Brotherhood of the church at Massillon, Ohio, held a Lincoln meeting February 1. Each member was requested to come prepared to tell a Lincoln story.

The receipts of the A. C. M. S. for the quarter ending December 31 show a distinct gain over the quarter of the preceding year, the amount being \$13,729.58.

C. A. Lowe, District Secretary of the Christian churches, preached in the First Church, St. Joseph, Mo., January 23. C. M. Chilton is pastor there.

H. H. Peters, field secretary of Eureka College, gave two addresses in the church at LaPorte, Ind., January 23. An offering was taken for the college.

The Central Church, Peoria, Ill., is engaged in an evangelistic meeting, led by Evangelist W. E. Harlow, of Springfield, Mo., and F. F. Dawdy, leader of song. W. F. Turner is pastor of the church.

Thomas Wallace, pastor of the church at Richland Center, Wisconsin, reports a meeting held there in which there were 100 accessions, mostly by confession. Wray and Davis were the evangelists.

At Sterling, Colorado, the church has just closed a three weeks' meeting, in which it was led by B. F. Clay and Floyd Chandler.

There were fourteen additions to the church. W. B. Harter is the pastor.

The First Church, Eugene, Oregon, is planning to erect a \$50,000 building during the coming summer.

"The Daily Altar" is invaluable. I have never had anything I liked more. The quotations from the best poets, especially Browning, the poet of the soul, are incomparable."—Mrs. E. W. Martin, Fremont, Nebraska.

The Varneys and Marks evangelistic team closed a meeting at Denver, Ill., January 27. There were fourteen accessions. The work of the evangelists is commended by J. T. Sapp, Canton, Mo., pastor of the church.

The statistics published in the last Year Book tell us that we have 11,614 churches. Of this number 3,480 made contributions to the Foreign Board, 2,120 to the American Society, and 1,318 to Church extension work.

Rev. C. H. Hands and wife, of Berlin, united with the First Church, Springfield, Ill., the fourth Sunday in January. Mr. Hands was formerly pastor of a Baptist church, but comes now to labor with the Disciples.

Oliver McCully, who has been living on a ranch near Boulder, Colorado, has taken the church at Manzanola, Colo. Mr. McCully entirely regained his health within the past two years. The church at Manzanola is to be congratulated in securing such a competent minister.

Miss Annette Newcomer, State Secretary of C. W. B. M. for Iowa, spoke in the First Church, Milwaukee, both morning and evening, January 30. Claire L. Waite is just closing a three years' pastorate with this church.

Mark A. Collins, the Living-link of the church at Harrodsburg, Ky., and stationed at Waynesborough, Pa., reports the year just past as the best in the history of our work in that place, where they now have 125 members.

Lee Ferguson, pastor at Prosser, Washington, says four fine young men came into the membership of the church, January 23. These were by confession and obedience. The same day at regular services there were five other accessions.

J. S. Raum, Corresponding Secretary of Montana, writes that the vigorous young church at Great Falls has secured C. A. Park of Whiting, Iowa, for pastor, beginning February 1. We welcome Mr. Park to our growing list of missionaries in the home land.

Clark Bower, the new Sunday-school evangelist of Colorado, is now working in the northern part of the state, endeavoring to bring the schools up to the International standard. He recently spent a few days at Boulder and was given a hearty welcome by the church.

The church at Durango, Colo., is making good progress. They recently dedicated a new building in a splendid location. R. H. Newton is the effective leader of this work. In a union evangelistic campaign, some thirty people decided to affiliate with this church. A resolution was recently heartily endorsed to the effect that no more money be raised for church purposes by pay socials or other unscriptural means, but that for the next three months the tithing system be adopted. Every man in the congregation signed the resolution.

The official board, members, and friends of the Union Avenue Church, St. Louis, Mo., gave a farewell reception to Mr. and Mrs. J. M. Philpott, Thursday evening, January 27. Mr. Philpott has been pastor of this church for a little more than six years. He

came at the time when two separate congregations were being merged preparatory to building a fine new house of worship. The congregation now numbers 900 members and raised last year \$25,000. Dr. and Mrs. Philpott left February 1 for their trip abroad, which will last perhaps a year.

E. F. Daugherty, pastor of the church at Wabash, Ind., is preaching the following series of sermons on Sunday mornings during January and February: "The Square Deal Philosophy," "Publicity's Corrections," "Manhood's Dawning Arousement," "The Passing of Bossism," "Unprecedented Beneficences," "Intra-Moralism," "The Law—a Force." His evening subjects for the same time are: "The Anvil Chorus of Muck-Rakers," "Syndicated Sinners," "The Cymbals of Local Gossip," "The Stilettoes of Liars," "Scintillating Extravagances," "Graft and Grafters," "The Quagmires of Indifference."

W. J. Lhamon has just closed a meeting with the church at Wellsville, N. Y., in which there were forty-seven accessions. The pastor, J. C. Crosby, in writing of the meeting, says: "But the paramount value of the revival effort lay in its educational qualities. Mr. Lhamon is a pioneer in educative evangelism. His meetings were really a course of cultured Christian instruction in the character and purpose of Jesus of Nazareth." The church was very greatly pleased with the work of Mr. Lhamon, and he has left so good an impression in the community that the work of the church must henceforth be easier and more effective. Byron D. Burditt, of LaFayette, Ind., was leader of song, and delighted all with his solos and chorus work.

It is often suggestive to preachers to know what other men are preaching. Here is a list of Wednesday evening lectures by A. W. Fortune, pastor of the Walnut Hills Church, Cincinnati, Ohio: "Rehoboam, and a Nation's Down-fall," "Isaiah, and a Nation's Call to Righteousness," "Nehemiah, and the Restoration of a City," "Ezra, and the Restoration of the Law," "Job, and the Problem of Suffering," "The Preacher, and the Problem of the Highest Good," "Daniel, and the Divine Protection of the Faithful," "Jonah, and the Impossibility of Escaping Duty," "Judas Maccabaeus, and the Call for Heroism," "The Pharisees, and the Messianic Hope," "John the Baptist, and the Call to Repentance."

The church at East Liverpool, Ohio, is harmonious and hard at work, under the leadership of E. P. Wise. There were eight confessions at regular services on a recent Sunday evening. They are just beginning a series of evangelistic meetings with Mr. and Mrs. J. W. Darley, of Beaver Falls, Pa., as evangelists. The annual report of this church shows: money raised for current expenses, \$2,176.41; for improvement of building, \$833.75; for the Sunday-school, \$954.56; by the C. W. B. M., \$214.03; by the Junior Endeavor, \$42.00; by the Intermediate, \$2.52; by the Senior Endeavor, \$406.72, making a total of \$3,234.85.

F. W. Norton, who will live in the history of the Disciples for the large part he had in the building of the Wharton Memorial at Hiram, Ohio, not to speak of other good work he has done or may yet accomplish, has become pastor of the church at St. Thomas, Ontario. As to the matter of reporting what one is doing, Mr. Norton says: "As to reports on work, John P. Sala spoke his mind in The Christian Century of January 20. And yet there is much worth reporting, real news, stimulating others to good endeavor. No doubt that if matters could be regulated so that our religious papers contained more items of general interest and less of the brethren's self advertising, many would feel like reporting, who cannot now bring themselves to do so. Let

us know what the workers are doing that marks real progress in the kingdom." It is just this sort of a news department that The Christian Century seeks to give its readers.

The attendance of the Sunday-school at Blandinsville, Ill., has doubled during the last year. The church is harmonious and moving forward in all departments. C. R. Wolford is pastor.

Professor H. T. Sutton and wife of Eureka, Ill., were in Chicago last week with their little daughter of four years, whose illness was causing them deep concern. A card has just been receiving saying that their hope and plans were in vain and that Pauline slipped away from them into death. Tender sympathy goes out to this estimable family from their host of friends.

The veteran leader, L. L. Carpenter, lies very near death's door in Kansas City. His illness attacked him while absent from Wabash, Ind., his home, but the Disciples of Kansas City are delighting to show him courtesy and care. The pastors' alliance sent him a resolution of sympathy last week, extending appreciation of his fruitful ministry, his extraordinary mental and spiritual grasp of our plea and pledging him their prayers for his recovery, or, if God wills otherwise, their assurances that to be with Christ will be for him "far better." Thousands of the acquaintances and friends of this splendid hero of the cross will join in tender solicitude for him.

The following annual report of the Jefferson Street Church, Buffalo, N. Y., B. S. Fernal, pastor, shows good normal work, and will prove of interest: Pastor now three months in his seventh year with the church. During past twelve months he made 1,281 calls, married ten couples, officiated at thirty funerals (nine being members of this congregation), had 128 responses to gospel invitation (eighty of these coming from the Bible-school). Of the total number added, eighty-seven were by primary obedience, delivered thirty addresses. The Sunday-school averaged 462 during the year and raised a total of \$1,561.51, of which \$634.94 was for missionary purposes. The church raised about \$4,800, of which over \$1,300 was for missions. New hymnals were put in the pews and a new individual communion set installed. The church purchased a corner building-lot on which a chapel for the Kehr Street Mission will have a new house of worship by early spring. The church supports F. L. Mendenhall in China and R. E. Deadman in the city at the Kehr St. Mission, that is soon to become a church.

The First Christian Church of Boulder, Colo., has just closed the most successful year in its history. There were 135 additions during the year and every department has taken on new life. The missionary spirit is growing in the church. The Sunday-school gave \$100 to the Denver Orphans' Home, the first school in the state to become a Life liner. The church raised \$500 more than last year on current expenses, and closed the year out of debt. The Juniors and Intermediates made the pastor, A. L. Ward, a Life Member of the C. W. B. M. The pastor has a class of twenty-five men studying "The Gospel of the Kingdom," by Josiah Strong. The Brotherhood was organized with a large number of the men of the church as members. The pastor has added two instruments of work which he never tires praising, an automobile and a stereopticon. The auto has added much to the pastoral work and the stereopticon has enabled him to give many interesting and instructive lectures on missions at home and abroad. The Foreign Society has gladly furnished slides for this

work. Steps have been taken to thoroughly grade the Sunday-school.

In connection with Geo. B. van Arsdall's close of his pastorate at Cedar Rapids, Iowa, the following comparative statement of the growth of the church during the five years of his pastorate was made the church: Resident members five years ago, 285. New members received into the church by confession and baptism, 253; by letter or statement, 187; total, 440. Present resident membership, 507, of which number 213 are of the original membership and 294 new members. Actual net gain in membership is 222. Financial statement: This statement covers the receipts in the church and all its societies. April and May, 1905, missions, \$368. General expense—\$793, total \$1,156. June, 1905, to June, 1906, missions, \$1,732; general expense, \$4,435; total for year, \$6,167. June, 1906, to June, 1907, missions, \$1,510; general expense, \$5,789; total for year, \$7,299. June, 1907, to June, 1908, missions, \$1,947; general expense, \$5,127; total for year, \$7,074. June, 1908, to June, 1909, missions, \$1,965; general expense, \$5,715; total for the year, \$7,680. June, 1908, to February, 1910, missions, \$854; general expense, \$3,132; total, \$3,986. Grand total for missions, \$8,371. For general expenses, \$24,991. Receipts for church building lots, \$6,435. Grand total for all purposes, \$39,797.

No better news will be found in our pages this week than the announcement that C. G. Kindred has resumed the pastorate of the Englewood Church, Chicago. It will be recalled that his resignation from this pulpit some six weeks ago was accompanied by the statement that he would withdraw from the ministry and enter business life. In the newspaper reports of the resignation general publicity was given to certain infelicities in the pastor's home life which made further continuance in the ministry impossible. The congregation was deeply grieved that Mr. Kindred felt compelled to resign his work, and set about in the spirit of Christ to heal the domestic wound. This has now been accomplished. Rarely do we witness so gracious a transformation as has been brought about through the prayers and good offices of a congregation whose attachment to pastor and wife is that of profound affection. In view of the wide publicity given the regrettable episode during past weeks by the secular press, it is due both Mr. and Mrs. Kindred to say that the search light of newspaper enterprise in seeking for a sensational "story" has only revealed the universal respect in which each is held by the entire community and the utter absence of even the palest rumor upon which discrediting insinuations might be based. All Chicago ministers and laymen will rejoice at the signal triumph of Christianity in this most delicate situation.

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Richard Martin, of "The Martin Family," is in a meeting held in the newly dedicated church at Salisbury, Mo. There have been about fifty additions. The audiences have been so large that it has been necessary to hold overflow meetings in the city hall.

S. J. White, pastor of the church at Chillicothe, Mo., has the distinction of having more of his men subscribe to Christian Men than any other pastor in the United States. In recognition of this service, the publication has made Mr. White an appropriate present.

Colorado is calling for double the amount of money she gave to state missions last year. It is expected that this will be raised. The first Lord's Day in February has been set apart for the offering to this work. The churches are showing a deep interest.

H. D. Sedinger closed his work as State Evangelist in Alabama, December 15. Raymond Sherrer, of Jellico, Tenn., succeeds him, taking up the work March 1. Alabama and the entire South presents a most inviting field to the American Christian Missionary Society.

Norman H. Robertson, pastor at Colfax, Ill., held a three weeks' meeting with his brother, C. J. Robertson, at Heyworth, Ill. Good audiences were in attendance. There were thirty-six additions to the membership. This church is making rapid progress under the leadership of Mr. Robertson.

A very successful meeting is being held by the Geddes Street Church, Syracuse, N. Y. The pastor, C. R. Stauffer, is preaching, and Miss Una Dell Berry, LaFayette, Indiana, is leading the singing. Some of the sermon topics for the second week of the meeting were: "Sowing and Reaping," "Why I Accept the Bible," and "Faith and Its Importance."

Ben. F. Hill and son, Harry, are now in a good meeting with the church at Lanark, Ill. The town has many churches, most of them doing very little, and slow to take hold of aggressive programs, but Mr. Hill is working earnestly, and with a stout heart. He has March and April unengaged.

The Brotherhood of the church at Modesto, Calif., is doing vital work. The men of the Presbyterian church of the city recently invited these men to a union banquet, at which the question of a united effort for civic betterment was considered. J. W. Webb is pastor of the church at Modesto.

Dean A. M. Haggard, of Drake University, was called upon to dedicate the new church at Clinton, Ill., Sunday, January 30. The church has been thoroughly remodeled during the last four months at a cost of nearly \$5,000, and is so changed as to hardly be recognized as the same place.

R. E. L. Prunty has begun his pastorate at LaBelle, Mo., with a four weeks' meeting, which closed January 30. There were forty accessions to the church. Miss Nellie Northcutt, of Knox City, was leader of song. The church is strong and happy in its helpful ministry in the community.

P. C. Macfarlane and R. A. Long, of Kansas City, Mo., Secretary and President of the Men's Brotherhood, will within a few days visit Des Moines and hold special conferences with the clubs of the churches there, regarding their work. Mr. Long will give an address at a union meeting of the clubs.

Thirty-six new men were added to the Bellevue (Pa.) Men's Bible class as a result of the contest between the Reds and Blues. Wm. Ross Lloyd, the pastor, says the banquet and toasts given by the Reds to the Blues was one of the finest social events of

the church. This is now one of the large classes of the country.

Miss Lucile May Park assisted J. P. Lucas at Tingley, Iowa, in a three weeks' meeting, which was very successful. There were eleven accessions, six by baptism. Miss Park graduated a class of forty-five in Primary Bible study, also. All departments of church work are in excellent condition, and constantly increasing in numbers and interest.

A. L. Orcutt closed a meeting of two weeks at the Fourth Church, Indianapolis, January 30. There were nine added by confession and nine by letter, and the church much strengthened and helped by Bro. Orcutt's earnest preaching. The church is thoroughly organized in all departments and doing efficient work.

The churches of Holtville, California, are in a union meeting with the M. E. church. The Methodist preacher and Sumner T. Martin, pastor of the Christian church, preach on alternate evenings. There have been forty confessions. A Christian Endeavor Society has just been organized in the Christian church.

E. E. Moorman, pastor of the Englewood Church, Indianapolis, read a paper on "The Minister's Recreation" before the Indianapolis ministers' meeting, January 23. The discussion made it apparent that the ministers were all of the opinion that the preacher should devote one day a week to his favorite recreation.

The work prospers at Kensington Church, Philadelphia, under H. W. Cadwell. Evangelist H. F. Lutz is in a good meeting there.

The church at Wilkesbarre, Pa., is concentrating every effort to get into a home of its own this year. They have a good building

SERIOUS QUESTIONS FOR THOUGHTFUL CHRISTIANS



If missions are of any importance they are tremendously important. Ought the missionary enterprise ever to have been launched? Should it now be discontinued?

Have the results of missions justified the time and thought and expenditure of the men and money required?

Do the Scriptures clearly and distinctly and beyond all question lay the obligation upon Christians of preaching the gospel to the whole wide world?

Has the Foreign Missionary work actually kept back, or in any way hindered, the progress of the Christian church in the home land?

Do those most active in Foreign Missions manifest a lack of concern regarding the needs of the home land and of the local church?

Does the local work suffer in those congregations where the most active interest is shown in the work abroad?

What are some of the helpful reactions upon men and churches, who engage actively and generously in the missionary enterprise?

Can the heathen, living today in need of the gospel and entitled to its blessings, justly be asked to withhold their appeal until conditions at home have all been thoroughly righted?

What has been the successful program thus far of extending the gospel in the world, including the practice of Jesus and his Apostles, and the primitive church?

Would it be reasonable for the present generation of Christians to seriously undertake the evangelization of the whole world? Are the resources of men and money sufficient for the task?

When we consider the results of missionary effort in either the first or the nineteenth

century, is the history discouraging? Has the enterprise been a mistake from the beginning, or is it practicable, reasonable, expedient, and even imperative?

What has been the general influence of the missionary upon the world? Has he made contributions of importance to the world's knowledge—to geography, natural science, to philology and other branches of learning? Has he helped or hindered the world's commerce and trade?

In a word, do Foreign Missions pay? Can all the results of this or any Christian work be accurately tabulated? What is the total number of Christians in heathen lands? Has there been encouraging progress in visible results during the past one-hundred years?

Have our own people been helped in this country and in our local churches since 1875 by the organization and work of our Foreign Christian Missionary Society? Have we done less at home on account of what we have done abroad?

site and hope to dedicate next May. Chas. E. Frick is supported here by the help of The Margaret Oliver Memorial Fund.

There were fifty-three accessions to the church at Hepner, Oregon, during the meeting which closed January 9. Thirty-seven of these were by baptism. Pastor J. P. Conder writes that the church is in excellent condition for aggressive work. The audiences are better than ever before. But Mr. Conder has received many calls for evangelistic work, and will soon move to Des Moines to give his entire time to this service.

D. B. Titus is in an excellent meeting in the new town, Jerome, Idaho. Mr. Titus had expected to devote his energies to evangelistic work in the Northwest; the church at Rupert, where Mr. Titus has been pastor for three years, has urged him to remain with them, and he has yielded to their entreaty. We rejoice in this determination for pastor and people to remain together. C. H. Altheide is leader of song in the meeting at Jerome.

Following the suggestion of B. B. Tyler, announced in The Christian Century, John H. Booth, pastor of the church at Centerville, Iowa, is preaching a series of "Reasons Why Sermons." He says that one fine man has come into the church directly through the influence of these sermons. The men of this church, under the leadership of Dr. J. L. Sawyer, are having very interesting meetings.

Howard Peters is the Living-link at Ft. Smith, Ark., where E. B. Bagby ministers. That church is highly gratified with the splendid work he is doing at Altus, Ark. One year ago there were but fourteen members, today, 140. Then there was no meeting house, now there is a beautiful building costing \$4,200, this amount being raised without help from the outside and from people rated "poor in this world's goods but rich in faith."

A novel way of illustrating the Christian Endeavor topic, "Does Religion Pay?" for January 23, was carried out by the Boyle Heights Christian Church society of Los Angeles, Cal. Members of the society took the parts necessary for a mock trial, in which an injunction was sought by one, An Honest Thinker, to restrain one, A Christian, from following his usual mode of life as a follower of Christ. The jury returned a verdict in favor of Christian.

The Steamship "Oregon" is on its way to the Congo. This announcement comes a year sooner than it was at first expected possible. Geo. C. Richey, Newberg, Oregon, who has the raising of the money in hand, is very anxious that all the pledges to this missionary vessel be received before the boat reached its destination, also that \$2,500 in new gifts be turned in. We take it that gifts from outside Oregon will be accepted also. Try it.

F. W. Norton, formerly in the field as representative of the Wharton Memorial Home, located with the church at St. Thomas, Ont., soon after the Centennial Convention. Our church in St. Thomas has about 375 resident members and is one of the most influential that we have in Canada. The work is opening splendidly. He has recently organized a Business Men's Bible class with forty charter members.

There are twenty young men in one of the classes of the Sunday-school of the First Church, Evanston, Ill., where O. F. Jordan is the pastor. Mr. Jordan has arranged the following interesting Sunday evening meetings for February: (1) N. D. Pratt will speak on "Memories of Moody." (2) Mr. Colby, Protestant representative in the Juvenile court, will speak on child saving work in Chicago. (3) A. T. Campbell will speak of religious work in the Chicago play-grounds.

(4) "A Man's Work in a Man's Way" will be the subject of the address by the pastor.

The church at Pomeroy, Washington, held an all-day meeting the first day of the new year. Just before the dinner hour, the pastor, H. S. Champie, gave a sermon. In the afternoon, the business meetings of the church were held, and in the evening the church began, with the help of home forces alone, a protracted meeting. There were seven additions to the church the first week.

G. F. DeVol, who gives half of his time to the church at Mendon, Mo., and the other half to the church at Rothville, sends the following report for the year. At Mendon: money raised for missions, \$25; for education, \$100; for repair of building, \$1,200; for pastor's salary, \$500—an average of \$18 per member. The Rothville church gave, for missions, \$237.50; for education, \$125; on pastor's salary, \$500—an average of \$3 per member. Mr. DeVol continues to preach for the Rothville church another year.

The new church at Tulsa, Okla., was dedicated January 30. The church began this building about a year ago. The money for the payment of all indebtedness was almost all in hand before the day of the dedication. George L. Snively, of St. Louis, had charge of the dedicatory service. D. A. Wickizer, the pastor, has done faithful work in bringing about this commendable result. He has acted on the building committee, and himself served as architect in planning the building, which meets the universal approval of the church.

The beautiful new building of the Rowland St. Church, now located on South Geddes street, Syracuse, N. Y., was dedicated Sunday, January 23, by F. M. Rains, of Cincinnati. New lots and building cost over \$15,000. \$8,000 needed on dedication day. \$8,300 pledged. A great victory for a church in the East, not yet six years old. The building is a gem. The auditorium seats over 300. Six large class rooms in basement, with all modern conveniences. Pastor's study and robing

room in connection with auditorium. C. R. Stauffer is pastor.

We have just received the printed report of the University Church, Lincoln, Nebraska, where H. O. Pritchard is pastor. The present membership of the church is 792, including sixty-one additions in a meeting just closed. During the last year there were 125 accessions to the church. In two and one-half years of Mr. Pritchard's ministry there has been a net gain in the membership of 345. The church paid on the building fund during the last year \$12,606.96. There is still a debt of \$18,000 on the building. This is covered by pledges. Paid for missions last year, \$1,905.43. The total receipts were \$17,669.32, a gain of \$4,355.13. The enrollment in the various organizations is as follows: Sunday-school, 605 (gain, 170); Ladies' Aid, 80 (gain, 20); C. W. B. M., 168 (gain, 17); Senior C. E., 168 (loss, 20); Intermediate C. E., 45 (gain, 10); Junior C. E., 108 (gain, 25).

The church at Cedar Rapids, Iowa, gave a reception to their departing pastor, G. B. Van Arsdall, and his wife, the last Thursday evening in January. The meeting was well attended by the members and friends of the church who were anxious to express to Mr. and Mrs. Van Arsdall their appreciation of the work they had accomplished for the church and the community. The local papers were generous in the space they gave to an account of the work of Mr. Van Arsdall, and their comments indicate a discerning observation of his work, in its high spiritual tone and its appeal to the intelligence of people, while losing none of the deeper elements of the Christian religion. Mr. Van Arsdall preached his last sermon in the church Sunday morning, January 30, and left for Denver the same afternoon that he might be present at the farewell reception given Dr. Breeden by the Central Church, Denver. Mrs. Van Arsdall and son will remain in Cedar Rapids until the last of March, when Mr. Van Arsdall will return to accompany them to the western city.

A NEW JUNIOR TERM

(for pupils 9 to 12 years old)

Begins February 20

IN THE GRADED SUNDAY SCHOOL

All our orders for the Bethany supplies for this grade have been kept on file and will be filled by that date. These supplies will last until July 1. Now is the time for many new schools to introduce the BETHANY GRADED LESSONS.

Do not fail to read carefully all the advertisements of the BETHANY LESSONS in this issue.

The New Christian Century Co.

700 East Fortieth Street
Chicago

Chicago

The Quarterly Assembly Greet the New American Secretary

By O. F. Jordan

Every change in secretaries of the American Christian Missionary Society has significance to the work in Chicago in some way. The tidings of the resignation of W. J. Wright was received here with sorrow as he had been much interested in the city problem, and during his brief term of office advance steps had been taken in eastern cities. When our new secretaries, McCash and Lewis, were announced, we felt an immediate interest in their attitude toward the home missionary situation in America.

This will account then for some of the unusual interest in the coming of Dr. McCash to Chicago last week. We wanted to meet him and to observe how he would act in the presence of the great human problems of our city life.

We were interested in the fact in advance that we had for our secretary for the first time a man who was a Doctor. Not that he himself cares much about the title. But it is significant to have a man at the head of our great national society of scholarly attainments who joins the culture of the schools with the refinements of foreign travel. Scholastic titles have never been very popular among the Disciples; we ought, however, to hold in continually higher esteem the training that they represent.

We heard Dr. McCash first at the dedication in Austin. It is the place of all places where the desire to succeed will lead preachers to questionable methods and unworthy expedients. We had thought that no man could raise the money needed that morning and we were by no means ignorant of the field. Dr. McCash preached a devotional sermon which had for its culmination the idea of Christian sacrifice. With great dignity, and yet with a tremendous urgency, he presented the appeal of the building committee for funds. The results were such as to make him long remembered in the community. None had been over-urged. He left a religious feeling in the hearts of the givers which was as it should be. The money was raised.

Dr. McCash was surprised as are most of our visitors at the size of our quarterly meeting. Owing to the number of vacant pulpits around Chicago just now and to the dedication at Austin on the same day, the attendance was not quite so large as usual, though Jackson Boulevard Church brought eighty-five members. It was nevertheless a gathering to inspire one with the sense of the fellowship of the Chicago churches. Dr. McCash was the speaker of the afternoon. He made the point of his address to show the importance of our city task and something of the nature of it. The former preacher of the University Church in Des Moines faced an audience in which many old members of his congregation were present and these were especially moved by the sound of the familiar voice. We were all inspired to undertake greater things for the kingdom. Doctor McCash asked for more subscribers to our building syndicate and an additional thirty members were secured agreeing to pay five dollars on each church erected in the Chicago field.

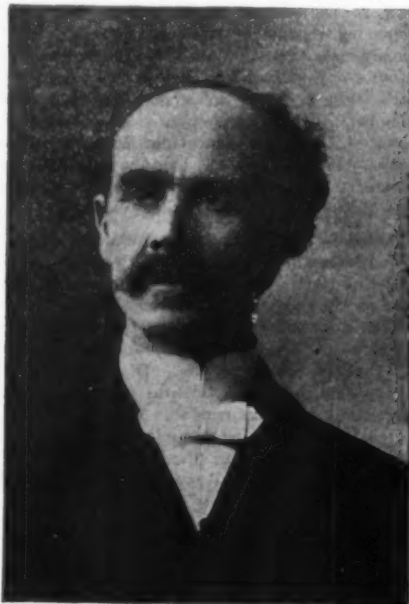
On Monday following these strenuous exercises, the new secretary was on hand early to investigate with us some of the problems of our city life. We were especially anxious over the problem of establishing a foreign work. We have a Hungarian preacher ready to go to work for us, who holds a Ph. D. degree from the University of Vienna. He has been a successful minister to his own people in another religious body. There are three great

centers for the Hungarian Magyars in America—New York, Pittsburg and Chicago. We found that they had arrived in Chicago to the number of fifteen thousand. Since they speak both German and Slavic, they have not settled in one large colony as the Poles have

the factory district known as Clybourn. Other settlements were found in the Hull House neighborhood and in the district southeast of this. It is too early to know what the policy of the two societies can be toward this problem. At any rate we are much encouraged to know that we have a secretary who is curious to see things and not simply to hear about them. He is coming back to Chicago to go over the problems of city evangelization more in detail.

We were interested to note how our churches in Chicago impressed the new secretary. We had a chart on which were pasted photographs of all our buildings in Chicago. This chart tells in a most graphic way the story of the city's need of equipment. It proved a most interesting object to Dr. McCash. He deplored the fact of our churches being compelled to do their work in such miserable buildings as some of them have. We have one five thousand dollar church on a twenty-five thousand dollar lot. In a village, these figures might be reversed and a twenty-five thousand dollar church on a five thousand dollar lot make a great showing in the community. We have one church worshipping in a board tabernacle. We have another at work in a little building that seats eighty people when it is full. There are no large and imposing structures such as our people enjoy at Kansas City, St. Louis or Indianapolis. Dr. McCash was much interested in the plan of our building syndicate which was described in these pages a few weeks ago and expressed himself as much pleased with it. He declared the plan unique in our brotherhood.

Dr. McCash has been a pastor all of his life. He is well into middle life. We hope that these qualities will persevere in him.



Dr. I. N. McCash.

been compelled to do on account of their language. The largest settlement of Hungarians seemed to be on the North Side in

The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the

learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of *The Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

Our preachers need a pastor such as he has been to local congregations. We hope that the grind of office work may be put on other shoulders somewhat and that he may have time for the more spiritual ministries in which he has been so capable in the past. The leader of the great cause of home missions must be more than a mere money raiser. He must have sagacity beyond the drawing up of annual reports and the sending out of fervent appeals. He must feel the grip of the great human problem that lies before him. There must be before his eyes continually the suffering millions and their sin and misery. As pastor to the United States and its unevangelized populations, Dr. McCash will have a far greater spiritual ministry than he has had in any of his great

year in the Foreign Society, if possible.—Joseph D. Armistead, pastor.

Chapin, Ill., Jan. 22.—Closed a three weeks' meeting here last night with eight added, three by letter and five confessions. Bro. Jno. C. Lappin, of Armington, was the evangelist. His sermons were strong and well received by all.—T. L. Read.

Vincennes, Ind., Feb. 6.—Meeting three weeks old. Three hundred and two additions. Praise God from whom all blessings flow. Great crowds. Intense interest. Thirty-one added today. Wilhite mighty in proclaiming word of God. Tuckerman doing great work as leader of song. Great enthusiasm prevails. Great victory in sight. We continue.—Wm. Oeschger.

Keokuk, Ia., Feb. 6.—Victory through our Lord Jesus Christ. Once more God has marvelously led our Brother Thompson. With no printing or advertising since meeting started he has packed the church all the time and confessions are being heard at every meeting. Twenty-four last week. Organized adult Bible Class today with twenty members, also Christian Endeavor society with thirty members. We continue.—N. E. Cory, pastor.

Little Rock, Ark., Feb. 6.—Our great meeting here will close with reception tomorrow night. Sixty-six added today; \$1,055 to date. This has been one of the most pleasant fellowships of our experience. Jessup, Brooks and our aged brother, Browning have been A. K. Brooks preached; fifty children in the nursery. One hundred and thirty-one last week; sixty today; 911 to date. Meeting grows deeper and wider. Our cause is taking heart everywhere. It has been a long hard fight in the South, mainly because we have been misrepresented "In the house of our friend." Prejudice has been strong. The great plea is being heard and the response is as fine and hearty as was ever seen; nothing now can be said of Brother Scoville. He is a master in his profession and a prince among men. Mrs. Scoville is a great power in song and beautiful in character; meeting continues.—J. N. Jessup.

York, Neb., Feb. 7.—Eight nights invitation. 103 confessions, mostly young men and women of society age. Many prominent young men surprising the town. Last night garage overflowing long before services. Eight churches packed and additions at all. A spiritual wave sweeps the town irrespective of denomination. At first ministerial alliance indifferent but now every minister praising the work. My Saturday night lectures pack the large garage. Last Saturday night hundreds turned away. Both services for men and women only packed the garage. Mayor Kirkpatrick and the president of York Commercial Club of over 200 members called at my hotel to arrange for a Business Men's revival, looking to temporal and moral conditions. I address them tonight. Our church jubilant and thanking God for this unexpected and undreamed of opportunity. Considering local conditions we are all surprised. Buss here and doing great singing. I loaned Sturgis to Fairfield for few weeks where Dr. Cooksey is in a fine meeting. Engagement at garage closes Friday. California next. Address me Chicago, general delivery.—Herbert Yeuell.

College President Holds Successful Evangelistic Meeting

Yesterday we closed the best series of meetings the Ninth Street Church has ever had. Rev. R. H. Crossfield of Lexington, Ky., was the evangelist and Captain S. O. Murphey was the singer. I have never been in a meeting of any kind where the evangelist and singer both gave such universal satisfaction as did these two men. The preaching

was the strong manly appeal of the simple gospel to transform the lives of men and women. The singer touched the hearts of the people by his solos and in a happy and pleasing manner led the large chorus and congregation. On Sunday nights hundreds were turned away for lack of standing room. The last has never been counted an easy field but such work as these men did backed by a willing and harmonious church accomplished great results. There were all told 168 who came forward during the three weeks and one day that the services lasted. Six of these were at the Bening Church where we went to the Bible School on Sunday afternoon. There were 141 confessions and 9 others who had never before been connected with any of our churches. This gives this splendid church a membership of nearly 1200. The Bible School reached an attendance of 675. The services could have continued profitably much longer as there were 37 additions the last day—24 the last invitation, mostly grown men and women. It would be a great blessing if these two men could give their lives to this work.

GEORGE A. MILLER.

Washington, D. C.

Indianapolis' New Church

The North Park Church was dedicated last Sunday, January 16. The building was crowded at the three services, and it was a great day in the experience of our people. Considerable more money was raised than we expected to raise, and the remaining indebtedness can be readily handled without injury to the work. Bro. F. M. Rains is a master in his line of work, and he won the unstinted praise of our people. While in the city he was the guest of Rev. W. D. Starr and family, friends of many years.

The afternoon service was one of great delight. All but two of the churches in the city were represented, and letters of congratulation were read from churches of other

CLEAR-HEADED.

Head Bookkeeper Must be Reliable.

The chief bookkeeper in a large business house in one of our great Western cities speaks of the harm coffee did for him:

"My wife and I drank our first cup of Postum a little over two years ago, and we have used it ever since, to the entire exclusion of tea and coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble, I verily believe, for I am a well man today and have used no other remedy.

"My work as chief bookkeeper in our Co's branch house here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues' in addition to my sick spells. These have left me since I began using Postum and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion."

"There's a Reason."

Look in pkgs. for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

GRADE YOUR SCHOOL

On the Installment Plan!

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the Intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

pastorates. Each of us pastors knows the need of faithful workers. If we have called Dr. McCash to be the pastor of our unevangelized millions, we should never forget his need that we work faithfully in the ranks to second every good project that looks to the saving of souls.

As We Go to Press

Eminence, Ky., Feb. 3.—The officers of the Eminence church voted unanimously to enter the ranks of the Living Link Churches this

names. The communion service was in charge of W. O. Moore and W. D. Starr, nine deacons waiting upon the congregation. The service was deeply spiritual and helpful in every way. The music during the day was of a high order, the large choir entering into the spirit of the occasion in a most commendable manner.

The building is modern throughout, and is furnished with kitchen, dining and assembly rooms, fully equipped for use. The ladies' parlor is pronounced the finest room of the kind in the city. The mothers' room is furnished with rockers, cots and such other furniture as makes it a rest room indeed. The Sunday-school room is divided into class rooms and is fully equipped for its special line of work. Everything pertaining to dedication was so much greater than we had anticipated that we have scarcely awakened to the blessing of it all. We hope to hold a gospel meeting in the near future, and our people are in fine mind for it.

GEO. B. MCKEE.

Hamilton College Notes

Pres. H. G. Shearin.

The second semester opened on Wednesday, January 19, with thirteen additions to the boarding department, thus ensuring a record year in point of attendance. The examinations just completed revealed an excellent enthusiasm for those ideals of scholarship which underlie true culture—an enthusiasm which has shown itself in three new voluntary organizations for study and practice in various fields of work, viz., the Beethoven Club, the Debating Union, and the Blackfriars' Club, the latter fostering the literary interests of the college magazine.

The annual New Year party given by the President and Faculty to the student body was based upon Ben Jonson's "Masque of Oberon," presented three hundred years ago almost to the day, in London, before the court of King James I. The first series of recitals by pupils from the Conservatory of Music, was ample evidence of the good work there being done. The Marlowe Club, composed of students from the Department of Expression, a few weeks ago gave a clever play of student life. The Department of Art made a display of one hundred and fifty finished pieces two weeks before the Christmas vacation. The Department of Physical Training has shown admirable results. An efficient instructor, a graduate of the New Haven School of Gymnastics, gives all her time to this essential part of the collegiate curriculum. Dr. Shearin spent the week following Christmas in attendance upon the Modern Language Association of America, at Cornell University, before which body he presented a paper upon a phase of the Elizabethan period of English.

The recent vacation period has given opportunity for material improvement in the various buildings. Most notable is the redecorating and refurbishing of the drawing-rooms, library and halls of the main building. Hardwood floors have been laid throughout. The walls have been done in oil-fresco by an Italian artist, a graduate of the art schools of Milan, Italy, and are considered by many the most beautiful in the city. Four massive Grecian pillars, with pilasters and architrave corresponding, have been set up in the central hall, giving a classic repose and dignity to the whole interior. New Ionic mantels, with solid brass andirons of massive design, with gas-lugs, have been placed. New furniture for the college library, including book-cases and new pieces of suitable design for the drawing-room and halls, have been placed.

An earnest and concerted movement has recently taken place among the leading colleges for women in the state, for higher educational standards. The promoters of this movement have determined to standardize strictly the various curricula of study, and to make the work therein offered of such grade as to be fully abreast of the recent growth in educational ideals throughout the country. Young women of this generation are demanding for themselves as strong and serious courses of study as are available for their brothers; and it is both a duty and a delight to supply their demands.

Good News from Denver

B. B. Tyler.

Breeden has gone; Van Arsdall has come! Long live Breeden!! God prosper and abundantly bless Van Arsdall!!!

H. O. Breeden is great. This remark is not original. It is not merely my opinion. Everybody in "The Mother Church," Denver, so far as heard from, is saying the same thing. The dear old Central has never had such a revival as that inaugurated and carried forward by Dr. Breeden. The church has been practically reorganized and filled with a new life. More than one hundred men and women united with the church during the all too brief sojourn of this distinguished pastor-evangelist. The regular financial income of the church has been doubled. The retiring pro-tem pastor leaves with his successor the names and addresses of more than a hundred persons, in the neighborhood of the church, who have been members in other places—persons who are not in union and co-operation with the church in Denver, their present place of residence. The Central is now also a Living-link in the foreign mission field. A member of the church has volunteered to enter the foreign work. The congregation agrees to give her support. "A Century Bible Class" was started by Dr. Breeden. The attendance has gone beyond the one hundred mark. The dear old church is full of enthusiasm and a dauntless courage.

Monday evening, January 31, a great company assembled at the church to say "Good Bye" to Brother Breeden, who has gone to

California, and extend a "Cordial Welcome" to Brother Van Arsdall, who has come from Cedar Rapids, Iowa, to take up and carry forward this great work. In the Monday evening meeting there was an unusual blending of sorrow and joy—sorrow because of the departure of Breeden; joy at the coming of Van Arsdall. This is a great field and there is a general conviction that the right man has put in an appearance at the psychological moment.

Our churches in Denver are doing well. The Highland church has had a season of evangelism, W. B. Clemmer, preacher, with a score of additions. The East Side church is receiving accessions every week and has been doing so for some time. This congregation will soon begin a campaign which will bring them to the completion of the house of worship.

South Broadway moves steadily on. Unusually large audiences have, for a month or six weeks, assembled on the morning of the Lord's Day to worship and to receive the spoken word. Two persons confessed Christ last Lord's Day. Our Bible-school is doing good work. The average attendance during January was 360. The average offering was \$11.67. The average attendance last year was 357. The average offering was \$14.26. This, of course, does not include offerings by classes and individuals for special objects outside of the Sunday morning offerings. A large per cent of the Bible-school contributions goes to missions. The missionary spirit is growing.

Denver, Colorado.

NEW--WONDERFUL--UNEXPECTED!

GLORIOUS DISCOVERY! BEST THING EVER HAPPENED. FAREWELL TO SWEEPING, DUSTING, HOUSE-CLEANING

NEW HOME VACUUM CLEANER. AIR DOES THE WORK

CLEANS CARPETS, RUGS, MATTINGS ON FLOOR

No Machinery—No Electricity—No Motors. One Person Operates. Does same work as high priced machines. SIMPLE, POWERFUL, EFFICIENT. It's the suction that does it. It's that terrific, irresistible rush of air, carrying with it the dirt, dust and germs out of the carpets into the Cleaner. Weighs eight pounds. Costs \$8.50. Circulars give full details. Thousands praise it. Unlike anything you've seen or heard of. No such device sold in stores. Housekeepers everywhere have longed, hoped for it.

\$9 to \$18 a day for Agents FREE SAMPLE to active agents. A splendid opportunity for readers to make money—Men and Women

This new—marvelous invention, this savior—deliverer—champion of over-burdened housewives should be in every home—once used you wouldn't be without it for love nor money. Weighs eight pounds. Operated by child or frail woman. No expense—no labor. Terrific air suction draws dust, dirt, grit and germs from carpets, rugs, mattings, etc., while they remain on the floor; raises no dust, hence no dusting required. Every particle drawn into cleaner—then dumped.

ABANDON BROOMS, BRUSHES, DUST CLOTHS

They don't clean your rugs and carpets. Brooms and sweepers fill the air with clouds of dust and remove a portion of the surface dirt. The new Home Vacuum Cleaner suctions up into itself not only the surface dirt, but the dirt, dust, grime and germs from the very warp, fibre. No more necessity to go through the disturbance and upheaval of house cleaning. New Home Vacuum Cleaner keeps them clean all the time—cleans on the floor. Saves money, time, strength and health. Nothing like it anywhere—nothing can take its place. Away with hard work—away with slaving toil. Send today for a cleaner.

READ WHAT USERS SAY

F. I. Pierce, N. Y. "Wife more than pleased with Home Vacuum Cleaner. It does all and more than you claim for it."

Prof. Geo. S. McDowell, Pa. "Took 3 1/2 ounces fine dirt from carpet 10x13 ft."

L. Banville, O. "Home Cleaner greatest ever. Have arranged for demonstrations in stores."

Mrs. Jane Shully, Nebraska. "You don't claim half enough. I wouldn't part with my cleaner for any price if I couldn't get another. My ten year old girl operates mine easily."

Mrs. Henry Deller, Rhode Island. "I must thank you for telling me of your wonderful cleaner. What a god send it is to women. I have not felt so rested in years. Work now easy. Plenty of spare time. Don't see how you can sell it so cheap."

PRICE \$8.50. NOT SOLD IN STORES

Not \$100.00; not \$50.00; not even \$25.00—only \$8.50.

Have a clean home, hours of leisure. Adopt the easy way—the modern way—the sanitary way—the scientific way. All Hall! New Home Vacuum Cleaner, marvel of the 20th Century, champion of overworked womanhood.

Each machine tested before shipping—each guaranteed as represented or money back. The price insignificant—the benefits everlasting. Will last for years. Not sold in stores.

Don't delay—don't hesitate—don't wait for others—don't wonder if it's true. It is true—every word—couldn't be exaggerated—words can't describe it. Stop short! Put drudgery behind you—leisure and health before. Enjoy yourself now—tomorrow may be too late. \$8.50 will do it all—\$8.50 brings relief from hard work—brings time to enjoy yourself—to visit friends—to read, shop, etc. Pays for itself in saving of carpets, rugs and mattings.

Make Loads of Money

This wonderful cleaner simply takes women by storm. They can't resist it—bargain day isn't in it. No experience necessary. Just hustle and the money rolls in. Shown in three minutes. Sold in five. Then on to the next. None refuse. All buy. Hurry—be first—get the cream.

Women eager—they need it—when they see it, can't let it go. Drop everything—sell this marvelous vacuum cleaner. Make \$100 a week—you can—easy. C. E. Goff, Mo.: "Sold 5 Vacuum Cleaners last Saturday, — my first attempt." Gustave Anderson, Minn.: "Enclosed find order for 12 Vacuum Cleaners. Ship prompt. One man sold a dozen in 3 days." W. H. Morgan, Pa.: "Sold 45 Cleaners in 25 hours. Have sold two out of three persons canvassed." And so it goes. Hundreds of like letters every day; every one pleased, no one dissatisfied. All making money easy. Agents profit 100 per cent. Write today—secure agency—get to making this easy money. FREE SAMPLE to active agents.



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